HOW PARTITION ROCKED JAMMU & KASHMIR

Dr S.P. Vaid

About the Author

Dr S.P. Vaid, the son of the soil a well known teacher of History was born in 1943 at village Gunni tehsil Kotli in district Mirpur now in POK and has the experience to be one of thousand refugees who were forced to leave their hearth and homes in the wake of Indo-Pak conflict at the time of partition. He has a stint of four decades in the Education Department. He had the unique opportunity and distinction for having earned the Ph.D. in History from the University of Jammu in 1997. His reputation earned him the membership of the Apex Body of the Board of School Education for couple of years. His excellent contribution towards the cause of education during his unblemished career is marked by the trust he gained from the authorities. He is recipient of State and National Awards for Teachers during the year 1995 and 1996 respectively which speaks about his dedication and devotion. He was also honoured with Mohyal Gaurav Samman in 1998. He is still pursuing his well envisaged ideals of promotion of education in the State.

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Dr. S. P. VAID

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FOREWORD

India got freedom in 1947. Since, the very dawn of Independence a number of books have been written on the country's partition and its fall out on J&K State. Despite these historical and literary endeavours, there remained certain obscure facts which were not thrown into bold relief by the earlier authors. It goes to the credit of Dr. S.P. Vaid that he has highlighted those painstakingly and exhaustively.

While going through the pages of this book, I was virtually transported to those traumatic days of partition which brought sufferings to countless people of the Sub-continent. The State of J & K bore the brunt of partition as it became the target of aggression by Pakistan-aided raiders. Consequently, one-third of the State's territory was usurped by Pakistan.

Dr. S.P. Vaid had made enlightening revelations based on incontrovertible evidences collected by him. He has dug deep into the archives and libraries both in and out of the State. As an aftermath of partition, thousands of people left their home and hearth and migrated from either side of the border. Many others lost their lives during this turmoil. The writer has given a graphic picture of the cruelties and ignominies perpetrated by the raiders from across the border. Furthermore, he has depicted vividly the circumstances under which thousands of up-rooted families sought shelter in new surroundings. The material presented by him in these pages will certainly be of immense help to the readers in general and to the researchers of history in particular.

The book gives an insight into the laudable role played by the then State Government in the settlement of refugees under the stewardship of Sher-i-Kashmir Sheikh Mohammad Abdullah. Sheikh Sahib rose to the occasion admirably to accomplish the herculean task. He withstood the big challenge undauntingly and provided succour and shelter to the refugees.

The book entitled, **How Partition Rocked Jammu & Kashmir** is certainly a valuable treatise on the partition and its effect on J&K. The book is decidedly a significant addition to the many books on J&K already in circulation. It will be worthwhile for educational institutions, both schools and colleges, to have this book in their libraries.

I admire the sincere efforts put in by the author in viewing the historical facts in the right perspective and making the book fruitful for readers of all categories.

I admire this effort of Dr. S.P. Vaid who has been my student which will undoubtedly benefit the future generations in their research work.

(Prof. A.C. Bose)
Formerly HOD (History)
& Dean Faculty
Social Sciences
University of Jammu

PREFACE

I was a child of four years only when my parents were forced to cross the border in the wake of the partition of the country. We sought shelter in Jammu as refugees alongwith countless other families who were uprooted from their ancestral regions of domicile (now under Pakistan occupation on the other side of J&K LOC). The heart-breaking tales of woes and sufferings caused by Pakistan raiders are still fresh in our mind. It had always been my genuine desire to pen down the partition scenario of J&K State. An opportunity came my way when I happened to be posted as lecturer in Jammu town. The present book based on relevant records of the Government offices marks the fruition of my endeavours.

It is common knowledge that a majority of the refugees sought a living in different types of trades and crafts. However, no record has been maintained by any organisation about the number of people who got engaged in these e.g. in the growing road transport system, or in serving and supplying different items to the army units posted in this region, or in setting up repairing shops and lunch counters. Similarly, it is impossible to ascertain the rising number of **dhabas** and restaurants serving non-vegetarian dishes or of the increased sale of tobacco and Indian made foreign liquor, as habits and tastes change fast.

Even the crucial figure of the number of Muslims displaced

from Jammu Province remains shrouded in doubt till date. Government records do not contain exact figures concerning those who left the state and settled in other parts of the country. So in the case of the Muslim migrants from Jammu, I had to depend only on the contradicting statements of the old-timers who in one capacity or the other had been connected with the trouble-ridden migration and consequent settlement of refugees. Naturally, the figures they quoted from their memories were not definite. Many of them doled out information on the condition of anonymity. Equally difficult was the task of collecting data regarding the properties which the Non-Muslims left behind in Pak. It is particularly so because, unlike in neighbouring Punjab, here the refugees were cooperated equally irrespective of the magnitude of the property left behind by them in Pak. No official record of the refugees who had migrated from western Punjab is available, as such major chunk of migrants to the state remains unrecorded.

While studying the role of different social organisations one faces the problem that their records are totally silent about the Political activities of their members. It is, obviously, so because none of them would like to antagonise the Government by acknowledging the anti-government activities of their members at that time. If only Indo-Pakistan relations were normal and a little more friendly one could have gone to Pakistan to consult their records in Islamabad and Muzzfarabad and to visit some important centres in POK for recording the versions of the local population of what had happened in those gory days of 1947-48.

My sole aim of presenting this book is to reach out to vast number of students of history, teachers and prospective research

scholars with a lot of useful information which otherwise might not be easily available to them. The torch of knowledge and learning continues to be passed on from generation to generation. This book is a humble contribution in that respect.

Before I conclude, I wish to express my sincere thanks to the Staff of the State Archives, Jammu, the central and departmental libaries of Jammu University, Sri Ranbir Library, Jammu, the Sapru House Library New Delhi, the Nehru Memorial Museum and Library, New Delhi, Indian council of Historical Research, New Delhi, Indian Council of Social Science Documentation centres, Delhi, Government of India Publication Division Library, Patiala House, New Delhi, and Provincial Rehabilitation Officer, Jammu, without whose help and co-operation I would not have been able to collect the necessary data for this work. Lastly, I acknowledge my deep debt of gratitude to Dr. A.C. Bose formerly Head of the History Department and Dean of Social Sciences, University of Jammu for his guidance to complete this work.

January, 2002

S. P. Vaid

CONTENTS

S. No.	CHAPTER HEADING	Page No.
1.	Socio-Economic condition of Jammu & Kashmir State before 1947 with special reference to areas near the border	15
2.	Riots, Raiders and transfer of Population	41
3.	Problem of Settlement of people belonging to Pak-occupied areas	62
4.	Impact on Political Attitudes and Movements	82
5.	Role of Major Social Organizations	99
6.	Changes in People's life style induced by Post-Partition problems	119
7.	Conclusion	131
8.	Appendix A	137
9.	Appendix B	137
10.	Appendix C	138
11.	Appendix D	148

12.	Appendix E	158
13.	Appendix F	159
14.	Appendix G	160
15.	Appendix H	160
16.	Appendix I	161
17.	Appendix J	161
18.	Appendix K	162
19.	Abbreviation	165
20.	Bibliography	167
	Communications :	
	i) Prof. A. C. Bose	182
	ii) Justice R.P. Sethi	185
	iii) Balraj Puri	187
	iv) Dr. Jigar Mohammed	191
	v) Dr. Romesh Verma	197
	vi) I. D. Soni	199

CHAPTER-I

SOCIO-ECONOMIC CONDITION OF J & K STATE BEFORE 1947 WITH SPECIAL REFERENCE TO AREAS NEAR THE BORDER

After the collapse of the Sikh rule, the state of Jammu and Kashmir came into being in its present form with the signing of the treaty of Amritsar, between the East India Company and Maharaja Gulab Singh, on March 16, 1846. With the signing of this treaty, Dogra rule was established in the entire state which lasted up to 1947. The rulers were Gulab Singh (1846 to 1855 AD) and Ranbir Singh (1855 to 1885 AD). Pratap Singh (1885 to 1925 AD) and Hari Singh (1926 to 1947 AD). Of course, certain parts in the north-West were added to it later.

This state lies between 32.17 to 36.58 degrees North latitude and 73.26 to 80.30 degrees East longitudes[1]. Stretching from the northern borders of Himachal Pradesh and Punjab, the territories of Jammu and Kashmir extend to the borders of China. Pakistan and Afghanistan.[2]

Area

In 1947, and legally even now, the State of Jammu and Kashmir was about 640 kilometers in length from North to South and 480 kilometers from East to west.[3] As per the census

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1. *Census of India 1931. Vol. XXIV, J & K State, Part-I, Report P1 Raina, AN Geography of Jammu & Kashmir PP3,4.*
2. *Ibid, P4*
3. *Ibid, PP3,4*

report of 1931, the total area of this state was 84, 471 square miles (218780 sq. kilometers) of which Jammu province occupied an area of 12, 378 sq. miles (32067 sq. kilometers), kashmir province 8539 sq. miles (22166 sq. kilometers) and the Frontier districts of Ladakh and Gilgit 63, 554 sq. miles (164604.86sq. kilometers).[4]

District-wise position, in terms of area, was as under :—

Province	District	Area in sq. miles.	Area in sq km
Jammu	1) Udhampur including Doda.	5070 sq. miles	13131.30 sq km
	2) Reasi	1789 –do–	4633.51 –do–
	3) Mirpur	1627 –do–	4213.93 –do–
	4) Poonch (Jagir)	1627 –do–	4213.93 –do–
	5) Jammu	1147 –do–	2970.73 –do–
	6) Kathua.	1023 –do–	2649.57 –do–
Kashmir	1) Baramulla	3317 –do–	8591.00 –do–
	2) Anantnag	2814 –do–	7288.26 –do–
	3) Muzaffarabad	2408 –do–	6236.72 –do–
Province	District	Area in sq. miles.	Area in sq km
Frontier Districts	1) Ladakh	45762 sq. miles	118523.58
	2) Gilgit Agency	14680 –do–	38021.20 –do–
	3) Astore	1632 –do–	4226.88 –do–
	4) Gilgit[5]	1480 –do–	3833.20 –do–

(Leased area)

Tehsil-wise position of area on the border ravaged by Pakistan's aggression in 1947 was as under :—

District	Tehsil	Area in sq. miles.	Area in sq km
Mirpur	1) Bhimber	698 sq. miles	1807.82 sq kms.
	2) Kotli	574 –do–	1486.66 –do–
	3) Mirpur	355 –do–	919.45 –do–

4. *Census of India, 1931. Vol. XXIV. J & K State Part I. P6. Census of India, 1941, Vol XXII, J & K State Part IV, P72*
5. *Census of India, 1941, Vol XXII, J&K State Part IV P 72.*

Poonch Jagir			
	1) Mendhar	479 –do–	1240.61 –do–
	2) Haveli	479 –do–	1240.61 –do–
	3) Sadhnuti	348 –do–	901.32 –do–
	d) Bagh	321 –do–	831.39 –do–
Muzaffarbad			
	1) Karnah	1342 –do–	3475.78 –do–
	2) Muzaffarbad	546 –do–	1414.14 –do–
	3) Uri[6]	520 –do–	1346.80 –do–
Frontier Districts			
Ladakh			
	1) Skardu	8522 –do–	22071.98 –do–
	2) Astore	1632 –do–	4226.88 –do–
Gilgit			
	1) Gilgit	1480 –do–	3833.20 –do–
(Leased area)			
Gilgit Agency			
	1) Hunza	3900 –do–	10101.00 –do–
	2) Chilas	2800 –do–	7252.00 –do–
	3) Nagar	1600 –do–	4144.00 –do–

With the marking of the cease-fire line between India and Pakistan in Jammu and Kashmir State, on January 1, 1949, the area of this state under India's control was effectively reduced to 1, 38, 992 sq. kilometers only, leaving 79,788 sq. kilometers of its area in Pakistan's illegal occupation. With this change the area of Jammu province was reduced to 26, 689.4 sq. kms and that of Kashmir to 15,520. 3 sq. kilometers. The whole of Gilgit, Skardu and Astore still remain under Pakistan's illegal occupation.[7]

Starting a few kilometers ahead of the Manawar Tawi, the cease-fire line passed close to Chhamb, Deva, Batala, Noweshara and Rajouri. Leaving the Poonch town about 3 km on the Indian side it reached Uri. From Uri the cease-fire line goes along the

6. *Ibid PP 376 & 377*
7. *Raina AN Geograhpy of Jammu & Kashmir P3*

river Kishan Ganga, now known as Neelam, towards the north and reaches Teetwal. There it leaves Trehgam in a bypass and crosses Gurez and Gulkasba separating Skardu Tehsil from Ladakh. The whole of Skardu, Astore, Bunji, Gilgit, Hunza, Nagar, Punial and Baltistan were left on the Pakisthan side of the cease-fire line.[8]

POPULATION

As per the census report of 1941 the total population of this state was 40,21,616, out of which 21,29,872 were males and 18,91,744 females. The population of Jammu province was 19,81,433 followed by Kashmir 17,28,705 and the Frontier districts of Ladakh and Gilgit with 3,11,478 persons in Ladakh, 1,95,431 in Astore, and 39,521 in Gilgit (leased area) and 76,526 in Gilgit Agency.[9]

According to the census of 1941, the population position of the areas affected in 1947 was under :-[10]

District	**Tehsil**	**Population**
Mirpur	1) Bhimber	1,62,415
	2) Mirpur	1,13,203
	3) Kotli	1,11,037
Poonch Jagir		
	1) Haveli	1,10,733
	2) Sadnuti	1,08,300
	3) Mendhar	1,01,704
	4) Bagh	1,01,091

8. *Ibid, P6*
9. *Cenus of India, 1941, Vol. XXII, J&K State, Part IV, PP 376 & 377*
10. *Ibid P 376, 377*

Muzaffarabad		
	1) Muzaffarabad	1,25,585
	2) Karnah	58,863
	3) Uri	80,223
Ladakh Gilgit	1) Skardu*	1,06,271
	2) Gilgit Agency	76,526
	3) Gilgit Leased area	22,495
	4) Astore	17026

Density of Population

The density of population among the affected districts was the highest in Poonch (Jagir) with 259 persons per sq. mile, followed by Mirpur (238 persons) and Muzaffarabad (110 persons). While the Frontier Tehsil of Astore 10 persons, Gilgit 15 and Skardu 12.[11]

Tehsil-wise density of population of the area affected by the turmoil of 1947 was as under :-

Tehsil	Density of Population
Mirpur	319
Bhimber	233
Kotli	193
Bagh	315
Sadhnuti	311

11. Ibid, PP 376, 377

**Only Skardu tehsil of Ladakh District was affected in 1947 turmoil. So the figures of the other tehsils of this district have not been given here.)*

Haveli	231
Mendhar	212
Muzaffarbad	230
Uri	154
Karnah	44
Skardu	12
Astore	10
Gilgit (leased area)	15
Gilgit Agency	05

COMPOSITION OF POPULATION

The bulk of the Population in the state consisted of the three main communities, Hindus, Muslims and Sikhs. While in the border areas Muslims were in an over-whelming majority, some Budhists, Christians and Jains were also there in the state, but their number was quite small. According to the census report of 1941, the community-wise population in different districts now under Pak occupation was as under :-

District	Hindus	Muslims	Sikhs	S.C.	Christians	Others
Mirpur	63,576	3,10,880	12,111	3,008	88	—
Poonch	24,137	3,82,722	14,877	410	03	89
Jagir						
Muzaffara	5,846	2,45,858	12,922	08	45	—
-bad						

The affected areas of frontier districts i.e. Skardu. Astore and Gilgit were inhabited mostly by Muslims. The composition

of population in different tehsils of affected border areas was as under :-[12]

Tehsil	Hindus	Sikh	Muslims	Christians	Other
Kotli	8,381	1,417	1,01,239	—	—
Mirpur	6,529	2,225	1,04,361	—	—
Bhimber	48,666	8,469	1.05,280	—	—
Bagh	1,148	8,051	91,892	—	—
Sadnunti	13,800	4,301	90,125	—	—
Haveli	5,198	2,334	1,03,198	03	—

The figures of the Hindus include the members of the Schedule caste also.

Mendhar	3,991	191	97,507	—	15
Muzaffarabad	3,963	8,810	1,12,768	44	—
Uri	1,494	3,617	75,111	01	—
Karnah	389	495	57,959	—	—

Hindus

Hindus living in the border areas of this state were not significantly different from their co-religionists in the neighbouring parts of the Punjab and the rest of this state.[13] They had maintained their separate identity by performing certain religious rites and worshipping local deities. The prevalent form of Hinduism in these areas, as in the rest of the state, was popularly know as Sanatan Dharma.[14] The Arya Samaj, of course, had made considerable headway, especially among the Mahajans,

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12. Ibid PP 380,383, 384

13. Binglay, Capt A.H. Dogras 1899, P 84 Gupta, Dr.K.L. unpublished thesis, Social history of Jammu Province from 1901 to 1961 P 65.

14. Ibid P 66

but their activities were confined only to Mirpur and Kotli tehsils. The rest of the border areas of the state were almost unaffected by its influence.[15]

Their proselytizing activities in Jammu Province had started with the establishment of Arya Samaj at Sialkot (Punjab) in 1890, and some Muslims and members of the depressed classes, particularly the Meghs, Dooms, Chamars and Basisths, availed this opportunity of reclamation. Yet its pace was very slow due to the innate conservatism of the Hindu society. However, the branches of Arya Samaj at Mirpur and Kotli were doing commendable work in uplifting the depressed classes.

SOCIAL HIERARCHY

To take up the Hindu community first, which is known for its hierarchical social order, we find it divided broadly into four large groups, as elsewhere. The most respected among them were the Brahmins.

1. (A) BRAHMINS

As per the census report of 1931, the Brahmins constituted 28.42 percent of the total Hindu population of Jammu province. In 1931, the number of Brahmins including Mohyals, in the border districts of the State was as under:-[16]

1.	Mirpur	13,215
2.	Poonch Jagir	20,385
3.	Muzaffarbad	1,009
4.	Gilgit	124

15. *Ibid PP 293, 294*
16. *Census of India 1931, Vol XXIV, Jammu & Kashmir State Part II, P 276.*

Due to the non-availability of caste-wise data in the census of 1941, it is difficult to state the exact number of Brahmins at that time. However, it is reasonable to believe that their proportion to the total Hindu population, as of other caste groups, must have remained more or less, unchanged. All the Brahmins of this region belonged to the Saraswat sub-division to the Gaur Brahmins. However, regional variations in observance of rituals and occupations determined the social status of different groups.

Praying Brahmins enjoyed a higher social status because they usually observed the rituals prescribed by religion. Ploughing Brahmins were not rated high in the social scale as they usually practised marriage by exchange or by paying compensation and did not live the Brahmanical way of life.[17] The praying Brahmin could accept bride from the ploughing Brahmin, but would never give his daughter in marriage to the latter. Among the ploughing Brahmins too there was a social distinction between the plain Brahmin and Pahari Brahmins.

The latter had a lower social position on account of the practice of widow-marriage and laxity in marriage customs among them. Moreover, the hill Brahmins freely used animal food, which the plain Brahmins usually avoided. So the Brahmins of plains neither ate nor inter-married with them.

Among the Brahmins there was a small community of Mohyals, mainly in Mirpur district and Poonch Jagir. In 1931, the total population of the Mohyals was 4, 796.[18] Though numerically weak, they were noted for their valour. They generally got themselves enlisted in the army and did not like the life of

17. *Gupta Dr. K L, PP 87, 88, 89*
18. *Census of India 1931, Jammu & Kashmir State Part II, Vol XXIV. P 276.*

indolence led by ordinary Brahmins. They too had several endogamous sub-divisions.[19] The sub-castes of the Mohyals included Dutt, Bali, Vaid, chhibber, Mohan, loe and Bhamwal.

(B) RAJPUTS

Though numerically smaller than Brahmins in Jammu province, the Rajputs enjoyed a high social status due to the fact that they were the members of the ruling class and held important posts, especially in the army. The total population of all grades of Hindu Rajputs in Jammu province in 1931 was 1, 68, 582.[20]

The Dogra Rajputs have always maintained their separate identity because of their collective pride, political power, high social status, and valour. There were two broad divisions of the Rajputs. The 'Mians' belonged to the ruling families and were ranked highest on the social scale.

'Mian' was an honorific bestowed upon some distinguished families of Hindu Rajputs by some Mughal emperor, probably Jahangir, in recognition of their loyalty, sincerity and good services. Later, this title was assumed by the ruling class of Rajputs in this state. They strictly adhered to caste rules, such as-never touch a plough, observe seclusion of women, never marry into a prohibited caste or give one's daughter in marriage to some one of a lower sub caste.[21] There were four grades among the Rajputs who always maintained their status in society by adhering to the caste rules strictly. Jamwals, though an off-shoot of the Manhas Rajputs, enjoyed the highest social status

19. *Punjab District Gazetteers, Vol XXVII A, Jhelum Distt, P 128.*
20. *Census of India, 1931, Vol XXIV, J & K Part II, PP 288, 289, 290.*
21. *Binglay, Capt. A. H Dogras 1899, PP, 22, 23*

mainly because the royal family belonged to it. The Manhas Rajputs, though agriculturists, ranked second in hierarchy.[22]

RAJPUTS OF THE IST GRADE :

Jamwal, Jasrotia, Mankotia, Samyal, Bandral, Bhadwal, Balourias, Hiuntal, Bhatial, Katoch, Jaswal, Guleria, Sarmoria and Suket were the sub-castes of the Ist grade Rajputs who considered themselves members of the ruling class. They accepted their brides from class 2nd or 3rd but would never give their daughters in marriage to them. They never touched the plough.

RAJPUTS OF THE 2ND GRADE

Manhas, Ambarai, Chib, Jaral, Bhau, were the sub-castes of the 2nd grade Rajputs who were mostly agriculturists. They accepted brides from Rajputs of grade 3rd of 4th, but would never give them their own daughters.

RAJPUTS OF THE 3RD GRADE :

Rakwal, Salaria, Charak, Baghal, Langeh, Bajial, and Andotra were the sub-castes of 3rd Grade Rajputs. They too were agriculturists and socialized among the Rajputs of grade 3rd and 4th only.

RAJPUTS OF THE 4TH GRADE :

Mandal, Rasial, Kharakhatra, Samsal, Jaggi, Lalotra, Katal, Bhulwal, Hans, Bajju, Balwal, Gori, and Seroch were the sub-caste of the 4th grade Rajputs who were considered as Thakkars. They were all agriculturists and socialised within their own folds.[23]

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22. *Gupta Dr. K.L; Op. cit. P 95*
23. *Imperial Gazetter of India, Vol XV, P 99 Punjab States Gazetter, Vol XXII- A, Chamba States, 1904, P 132*

Agricultural pursuits and laxity in marriage customs were responsible for the loss of social status among Rajputs.

TRADING CASTES :

Besides some Muslim families in Kashmir, trade and finance were monopolised mainly by the Mahajans, Khatris and Aroras in this state. Since among them the Mahajans constitute the largest trading group, they deserve here some special mention.

(C) THE MAHAJANS :

The total population of the Mahajans in this state in 1941 was 2,3000.[24]

They were an indigenous trading caste and were the chief financiers of the rural peasantry. Their main concentration was in the districts of Jammu, Udhampur, Kathua, and Mirpur, According to the census of 1931 the population of the Mahajans in the border areas was as under :-[25]

Districts	Population of the Mahajans
Mirpur	3,365
Poonch	892
Muzaffarabad	105
Frontier Districts of Ladakh and Gilgit	5

24. *"Census of India, 1941, J & K Part" I & II, P11*
25. *Census of India 1931, J&K State, Part II, P 285*

(D) KHATRIS :

The Khatris are migrants to this state. Most of their ancestors had migrated to this state from Punjab during the reign of Maharaja Gulab Singh and Maharaja Ranbir Singh. Though scattered all over the state, their main concentration was at the business centres of Jammu and Mirpur districts. Khatris were found both among the Hindus and the Sikhs. According to the census reports of 1941, the population of Khatris in the whole state was 25,000.[26] The Khatris are good traders as well as administrators. The three main groups of the Khatris are : Bari, Bunjahi and Sareen. Each group was further sub-divided into esogamous Sub Sections. The Bari group consisted of 12, Bunjahi of 52 and Sareen of 121 sub-sections. The main sub-sections of the Khatris in this state are Kapoors, Khannas, Seths, Malhotras, Chopras, Talwars, Sehgals, Nandas, Mengis, Puris,Bhasins, Tandons, Kohlis, Bambas, Uppals, Suris, Chadhas, Ghais, Grovers, Anands, Sawhneys and Kaphais.[27]

The Khatris, unlike other trading communities, had taken an early lead in the field of education and were holding high positions in administration and in various other professions.

(E) ARORAS :

Like the Khatris, Aroras too are migrants to this state. The Aroras are found both among the Hindus and the Sikhs. Their main habitat was Jammu district, though they were found in smaller numbers in other districts also. Like the Khatris, Aroras were essentially vaishyas, engaged in trade and money-lending.

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26. *Census of India, 1941, J & K Part I & II, P11*
27. *Gupta, Dr. K.L, Op. PP 99,100*

The Aroras claim fraternity with the Khatris but the latter looked upon them as inferior cousins, because the former occasionally took to cultivation, sewing clothes and making brass and copper vessels. The Aroras too were sub-divided into several sub-sections viz Pachnanda, Bazaz, Kukreja, Mutneja, Taneja, Aneja, Dua and Khurana.

(F) JAINS :

The Jains, locally called 'Bhabras' are mainly confined to Jammu city. Here they are found engaged mainly in trade and commerce. The people of this community are immigrants from other parts of northern India and have settled here since the reigns of Maharaja Gulab Singh and Maharaja Ranbir Singh. They belong both to the 'Swetamber' and 'Digamber' Sects. Of the total 597 Jains, in 1931, in the whole state, the Swetamber sect claimed 353, while the Digambers numbered 128, and the rest 116 did not claim to belong to either sect.

The figures given below show the growth of Jain population in Jammu province from 1901 to 1961

Province	1901	1911	1921	1931	1941	1961
Jammu	439	345	528	591	901	1,422

Almost all the Jains living in Jammu have matrimonial relations with their co-religionists in northern and western parts of the country.

(G) HARIJANS :

Harijans constituted nearly one-fourth of the Hindu population of Jammu province, but stood at the base of the Hindu social hierarchy. The main sub-sections of the Harijans

are Barwal, Basisth, Batwal, Chamar, Dhiyar, Doom, Gardi, Megh, Ratal, Saryars and Watals. The vocation followed by each sub-caste was the criterion to judge the extent of its poilution and its status. Churas, Dooms and Batwal stood lowest in the social scale and Meghs were the highest. Meghs would shun a Chamar and a Chamar would not take food or water touched by a Doom or Chuhra on account of their association with unclean jobs. However, by 1947, many of the objectionble restrictions on them had been removed by law and they had been granted access to public schools, wells, tanks and temples etc. Besides, they were provided with new job opportunities.[28] According to the census of 1941, the total population of the Harijans in jammu province was 1, 13, 422.[29] Their strongest hold was in Jammu district followed by Udhampur and Kathua. A Small number of the Harijans was found in Mirpur and Poonch also. In Mirpur district their total population in 1941 was 3,008 only.[30]

In Poonch Jagir and Muzaffarabad district their number was only 410 and 8, respectively.[31] The main sub-sections of the Harijans were Batwal, Barwal, Chura, Chamar, Basisth Doom, Dhiyar, Gardi, Ratal, Saryara, Watal and Megh.[32]

(H) KASHMIRI PANDITS

Kashmiri Pandits form a distinct class of their own. They all are Brahmins, but do not follow the rules and restrictions normally observed by other Brahmins in Northern

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28. *Gupta Dr. K. L; Op. cit. PP 102, 103*
29. *Census of India, 1941, J & K Part I & II, P 380*
30. *Ibid p 380*
31. *Ibid, P 383*
32. *Ibid PP 357, 358*

India. Mostly the Kashmiri Pandits are non-vegetarians and take meat even on prohibited days. They are broadly divided into two groups Malmasi* and Banmasi*. The former follow the Lunar calendar while the latter who are in majority follow the Solar Calendar.

The Karkuns or the government servant , having given up the study of Sanskrit in favour of Persian, often employed their daughter's eldest sons as their priests who called Bhashyabhats. In course of time the Karkuns and Bhashyabhats became two sub-castes. Basically Kashmiri Pandits constitute a small highly advanced community with more than 90 percent of them being literate. Their chief occupation is government service. Only a few are in other jobs or trades. Practically none of them pursues farming as his main occupation. In 1941 the total number of Kashmiri Pandits was roughly 2,00,000.

2.(A) Muslims :

The vast majority of Muslims, consisted of local converts. The main constituents of the Muslim population in the border areas of the state were the Gujjars, Rajputs, Jats, Kashmiri Muslims and Sudhans.[33]

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* *During the rule of Sultan Sikandar the Kashmiri Pandits left their native place due to proselitising atrocities committed on them. Only 11 families in the valley went in hiding. Later on Sultan Zain-ul-Abddin popularly known as "Badshah" with the help of Shri Bhat called all the Pandits back to the valley of flowers. Those 11 families and their descendants retained Lunar calendar and are called Malmasis Whereas, the other category of Kashmiri Pandits and their descendents adopted the solar calendar and are called Bhanmasi. In the year of Malmasa the Bhanmasi families celebrate their festivals one day after the Malmasi in order to differentiate themselves from each other.*

33. *Ibid, P 9*

(B) GUJJARS

The Gujjars of the state are all Sunni Muslims and mainly graziers by occupation. According to the census report of 1941 the population of Gujjars in the whole state was 2, 72, 431. The Gujjars have always maintained their distinct identity by speaking Gojari (Parimu), a dialect of Rajasthani,* and by wearing the Gojari dress.

They socialize within their own fold and not with other Muslims. The movement of Gujjar graziers can be seen all along the old Mughal route through Bhimber and Rajouri to Kashmir via Shopian and over the hills from Poonch to the districts to Baramulla and Muzaffarabad.[34] In customs, manners, dress, food and habits they have nothing in common with other Muslims. Marriage outside their own tribe is resented.[35] In recent years many Gujjar families have started taking to education and to settled ways of life. Many of them, however, continue to be

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* *The Gujjars entered India together with Hanas and other marauding tribes, about the sixth century AD. They rapidly rose to great power and founded the Rajput tribes of Rajputana. The Gurjaras were in the main the pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India the latter were treated by the Brahmins as equivalent to Kshatriyas and were called Rajputs, ...while the bulk of the people who still followed their pastoral vocation remained as a subordinate caste under the title of Gurjaras, or in the modren language 'Gujars' or in Punjabi Gujjars. Recent investigation has shown that the Pratihara (Parihar) clan of Rajputs was really only a section of the Gujars and this fact raises a strong presumption that the other fire born Chauhan (Chahaman) must also be of Gujjar origin. The Gurjara Empire was of great extent . . . the Gurjaras gave dynasties to Kanauj, Ajmer and other states. The nomadic Gujjars, on the other hands, colorised a line running from Mewat up both sides of Jumna valley and thence following the foot of the Punjab Himalaya, right upto Indus. Now it is undoubtly true that the Gujar is one of the few great castes or races of Northen India which has retained its own dialect.*

34. *Ibid P11*
35. *Bisaria, Sarojni Devi " Gujjars of Kashmir" Unpublished thesis, Agra University, P 15*

nomads. The Bakarwals are a purely nomadic tribe moving seasonally with their horses, sheep and goats between the plains and high altitudes.

(C) MUSLIM RAJPUTS :

According to the census of 1941, Muslim Rajputs in Jammu province numbered over 2,26.000.[36] Their strong-holds were Mirpur district and Poonch Jagir, though some of them were found in Reasi, also.[37] In the rest of the state their number was rather insignificant. Since the Mughal rulers usually visited Kashmir through the so-called Mughal routes, they succeeded in attracting a large number of Rajputs to Islam in the western part of Jammu province. Those sub-castes of Rajputs all of whom have embraced Islam are the Awans, Bambas, Gakhars, Janjuas, Khakkas, Khokkars, Manials, Mangrals, Narmas, and Sou, Whereas many among the Chibs, Jerals, Salarias, Bhattis and Manhas have accepted Islam.[38]

Though converted to Islam, most of the Rajputs practised many of the customs and traditions of their Hindu brethren. Apart from retaining Hindu family names. they wear jewellery and dress like them. In rituals relating to marriages and deaths they had some similarities with Hindu Rajputs, Worshipping the local deities of the Hindus and plastering the floors of their houses with cow-dung are quite common among them.[39]

(D) MUSLIM JATS :

Muslim Jats too live mostly in western Jammu Province.

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36. *Census of India, 1941, J&K, Part I & II, P 9*
37. *Census of India, 1941, J&K Part I & II, P9*
38. *Fouk Mond. Din Tarikh- i- Iqwam Poonch Urdu, PP 19-258*
39. *Thakur Major Singh Tarikh-i-Chibhal, Urdu, S. 1983, PP 95, 96*

According to the census report of 1941, their number was over 1,21,000 and the majority of them were found in Mirpur district only.[40] Their traditional occupation was agriculture as elsewhere in the country. Besides many served in the defence forces.[41]

(E) SUDHANS

Sudhans are virtually descendents of Sudhan Brahmins who inhabitated the Sadnuti tehsil of Poonch Jagir. Later on they embraced Islam and sought employment in the rank and file of British army and proved themselves as fine soldiers during World War II.[42]

(F) SYED AND MUGHALS

The Syeds and Mughals were mainly confined to Poonch Jagir, Mirpur and Muzaffarabad districts, though a small portion of their population is found in every district of the state. According to the census of 1941, the number of Syeds was 52,000 and of Mughals 42,000 in this state.[43]

Syeds claim their descent from Prophet Mohammad, whereas Mughals were the relics of foreign invaders who mingled with the local Muslim population.[44]

(G) Kashmiri Muslims :

Among the Kashmiri Muslims the significant sub-castes were Bhat, Dar, Ganai, Khan, Lone, Malik, Mir, Parrey, Rather, Shah, Wani, Geelani, Jellani, Wattal, Tantray, Beg, Jan, Lankar,

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40. *Census of India 1941 J&K Parts I & II, P 9*
41. *Census of India 1931, Vol. XXIV, J&K State Part I, P316*
42. *Census of India 1941, J&K APart I & II, P 9*
43. *Ibid,P 9*
44. *Census of India, Vol XXIV, J&K State Parts I, P 317*

Zargar, Pandit, Raina, Bakshi and Sheikh. They inhabitated mainly the Kashmir province and Doda in former Udhampur district, and were found in large numbers in Muzaffarabad district and Pooch Jagir also.[45] Unlike other Muslims they are very good in certain crafts like the making of shawls, carpets and beautiful products of wood and papier machie. They are good at business and alsc cater to tourists in hotels, house-boats and shikaras. Numerically they constitute over a third of state's population.

They are proud of their Hindu ancestry and often retain their earlier family names and Hindu social practices. Around 15% of them are Shias.

(H) Baltis :

The Muslims of Skardu Tehsil in Ladakh district were all Baltis. The most important town of this region is Skardu[46]. They are of Mongolian origin and have their distinct culture, dress and dialect to differentiate them from others. The total population of Baltis was 2,00,000 in 1941.[47]

(I) DARDS :

Astore and almost the whole of Gilgit are inhabited by the Dards. The majority of them in Gilgit and Nagar are ordinary Shias, while those of Hunza belong to the Ismali sect.[48]

(3) SIKHS :

According to the census of 1941 the total number of Sikhs in the whole state was 65,903, i.e. 1.64 percent of its population.

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45. *Ibid, P 316*
46. *Ibid P 316*
47. *Census of 1941, J&K Part I & II, P 9*
48. *Ibid, P 9*

Though they are found in all districts of the state, their number was very high in Poonch Jagir, where alone in the world are found thousands of Brahmin converted to Sikhism. Here they numbered 14,887 in 1941, followed by 12,922 in Muzaffarabad, 12,111 in Mirpur, 9,151 in Jammu 8,458 in Baramulla and 5,554 in Anantnag[49]. The Sikhs too are mostly local converts, many of them having embraced Sikhism during the Sikh rule (1819-1846) in this state. The Sikhs are found in large numbers in Kashmir valley along the roads leading to the valley.[50]

Among the Sikhs, caste considerations are not rigid. They often inter-marry with Hindus of the same caste. Widow re-marriage too was allowed preferably within their own sub-castes.[51]

AGRICULTURE :

Though Jammu and Kashmir is largely a hilly state with limited cultivable land and meagre irrigation facilities, agricultural activities provided employment to the vast majority of its population. A considerable portion of the land hungry population in the border areas also joined the state force or the Indian army, because of their martial instinct. A brief account of the two major occupations adopted by the people in the border areas of this state is given below.

Before 1947, the opportunities for trade, industry and government jobs, in this state, particularly in border areas, were limited due to meagre financial resources, poor means of communication and transportation, and a low level of education and other skills. For these reasons the rural population had to

49. *Censuss of India 1913 Vol. XXIV, J&K State Part I P - 298*
50. *Census of 1941, J&K State Part I & II, P12*
51. *Ibid, P 13.*

depend almost wholly on agriculture for their subsistence. Next in importance was the solider's profession.

As already stated the pressure of population on land, especially in the hilly areas, was very high because of shortage of cultivable land. In 1931 the density of population per sq mile of cultivated area was 1,238 persons in Poonch and 897 in Mirpur[52] and 1,251 in Muzaffarabad. In Gilgit the position was the most gloomy, the density per sq. mile of cultivated area was 1595[53].

OWNERSHIP OF LAND :

Though Jammu and Kashmir State enjoyed proprietary right over all land under the Ryotwari system, it was not absolute in Jammu Province. This is quite evident from the fact that in many parts of this province ownership of land was shared both by the state and individual cultivators.

According to the Assessment Report of Mirpur tehsil, 1933, over 86.1 percent of the total area was owned by the state and the rest by individuals. However, in Kotli the percentage of state-owned land was only 48.7[54]. In Muzaffarabad, Gilgit and Poonch Jagir the entire land was owned by the state. Formerly, the holders of the state owned land in Poonch were called the **malguzars,** who paid revenue direct to the state[55]. After the completion of regular settlements these were called **Assamis**, and were granted occupancy rights. They could sell it or mortgage it only with the permission of the Raja of Poonch.[56] After the formation of a popular government, the state legislature

52. *Census of India 1931 J&K Part I, P 61*
53. *Ibid, P 61*
54. *Assessment report of Mirpur Tehsil, 1933, P21 Assessment of Kotli*
55. *Administrative reports 1937-38, P 8; 1938-39, P11*
56. *Gupta Dr. K.L. P 149, 184*

passed the Big Landed Estate Abolition Act on 17 Oct, 1950. It was indeed a land-mark in the field of agrarian legislations. The said legislation aimed at eliminating absentee landlordism by putting a ceiling of only 22.75 acres of land for any individual. The surplus land was transferred to the actual tillers of the soil with proprietary rights. Occupancy tenants all over the state were also granted proprietary rights.[57]

CASTE-WISE POSITION OF AGRICULTURISTS :

As in the rest of the state, in the border areas too, the Brahmins and Rajputs were the main owners of agricultural land. Besides, there were some Jats, Sikhs and Gujjars who too, owned agricultural land.

BRAHMINS :

The Brahmins of Jammu province mainly depended on soil exploitation. They corresponded to the Bhumhiar Brahmins of Bihar and Uttar Pradesh who owned land as proprietors as well as tenants. They had great love for land and owned 12 percent in Kotli and 10 percent in Mirpur Tehsil[58]. Though exact information is not available, in Poonch Jagir too, Brahmins were in possession of considerable agricultural land as occupancy tenants.

RAJPUTS :

The Rajputs owned land in almost all the tehsils of Jammu province. However, the higher sub-castes showed preference for the defence services and many of them had parcelled out their cultivable land among their tenants. The rest, like the Thakkars,

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57. *Ibid. PP 183, 184.*
58. *Information is based onthe assessment reports of Mirpur & Kotli Tehsils.*

Manhas, Charks, Bahu, Chib, Langeh, Baghal, Rakwal and Salaria were mostly agriculturists. Those sub-castes like Jamwal, Samyal, Jasrotia etc. who traditionally joined the state forces in large numbers enjoyed higher status in Rajput community.

GUJJARS :

Though mostly pastoral and nomadic, some Gujjar families in the border areas of the state had taken interest in the cultivation of land and had permanently settled down at a few places. A very small proportion of their population between 1 to 3 percent only possessed land[59]. Agriculturist Gujjars usually preferred hilly terrains where they could get sufficient pastures for their cattle.[60]

ARMY SERVICE :

The districts of Kathua, Jammu, Mirpur and Poonch of Jammu province have always provided a large number of recruits to the state forces as well as to the Indian Army. Agriculture was not very popular or profitable here.[61] In the western part of Jammu province, particularly in Mirpur and Poonch, the converted Rajputs, such as Chibs, Gakhars, Janjuas, Salaraia, Bains, Norms and Sau have always evinced preference for the defence services. The Sudhans of Sadnoti and Bagh tehsils of Poonch were almost totally dependent on the army.[62] Dogra Jats generally inhabited the Chibhal Ilaqa between the Chenab and the Jhelum to the North-West of Jammu. They preferred to join the Indian Army or the forces of the Punjab princely state, because Rajputs in Jammu and Kashmir State forces were

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59. Gupta Dr. K.L ; Op . cit. P 154
60. Ibid. P 186
61. Ibid. P 203
62. Ibid. PP 205, 206

reluctant to consider them as their equals. Prior to 1949 there were some caste restrictions on the recruitment to the army. However, these were abolished in 1949 and the state forces and the Indian Army were amalgamated.[63]

COMPOSITION OF STATE FORCES :

Till 1889 the state of Jammu and Kashmir had maintained a large force of its own whose strength varied from 30,000 to 60,000. However, later the strength was reduced considerably due to political considerations and limited financial resources.[64] In 1946, the total strength of J&K state forces, including the Imperial Service Troops was 9,065.[65]

Upto 1940-41, this state had maintained 16 units of its forces having their recruits drawn mainly from the Rajputs, Dogra Muslims, Sikh Jats and some Gorkhas. Some units such as J&K Body Guard, Cavalry Regiments, Ist J&K infantry, 5th J&K Light Infantry, 8th and 9th J&K Infantry consisted of Dogra Rajputs. Some units such as the Ist and 2nd J&K Dogras Military Transport unit and around fifty percent Dogra Hindus and fifty percent Dogra Muslims. While the 7th J&K Infantry had fifty percent Kangra Rajputs and fifty percent Jat Sikhs. 2nd and 3rd J&K Rifles had fifty percent, Dogra Muslims and fifty percent Gurkhas. The J&K Forts Guard, wireless section and the state band had mixed recruits.[66]

During the two World Wars the state of Jammu and Kashmir not only provided additional recruits to its own forces,

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63. *Ibid, P 207*
64. *Ibid, P 208*
65. *Ibid, P 208*
66. *Ibid, P 209*

but also to the Indian Army. During World War I the number of recruits from this state joining the British-Indian Army and the State force was 29,528 (20, 722 combatants and 8,806 non-combatants) upto the end of November 1918. This was the highest contribution made by any single princely State.[67] In World War II also this state supplied nearly 51,000, recruits out of which 45,000 joined the Indian Army and 6,000 the state forces.[68] Apart from supplying large numbers of recruits to the said war, eight units of the state forces took an active part over-seas.[69] Fighting on the various theatres of the war they earned large number of gallantry awards and other honours.[70]

Although territorially J&K was the largest of the princely states, its population in 1947 was less than five million only. Still, because of geographical and other factors, there was greater ethno-cultural diversity in this state, than in any other state or province of India of that time. One could find here such exotic people like the Baltis, the nomadic Gujjars, and the Dards, as well as the only regions where the Buddhists (Leh District) and Ismailies (Hunza) were in a majority. It was this unique cradle of communities and cultures that was rudely disturbed in the aftermath of the partition of India.

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67. Ibid, P 211
68. Ibid, P, 216
69. Ibid, PP 214, 215
70. Ibid, P, 216

CHAPTER-II

RIOTS, RAIDERS AND TRANSFER OF POPULATION

It is probably true that there was never as large a transfer of population as that followed the partition of India in 1947, and being on the border, the state of J&K was badly affected by it.

The communal riots in the border areas of Jammu and Punjab started in the early Autumn of 1946, soon after the Muslim-league had announced its "direct action" programme. In January 1947, the Muslims of the Black mountain area of Hazara district, now in Pakistan, attacked the Hindu villagers. As a result hundreds of them were killed and many other fled their homes. During that period an Indian Army unit known as "Oghi Column" was sent to patrol the area and normalcy was restored, but by then many non-Muslim inhabitants had either been killed or had crossed into the neighbouring J&K[1]. Later on 3 March 1947, the Khizar Hayat Khan Ministry in Punjab resigned and riots broke out all over that unfortunate province[2]. This was the beginning of much worse events that happened later. It was then that large scale influx of Hindu and Sikh refugees into J&K took place. They entered Mirpur and Poonch

1. *Lt. Gen. Palit D.K. (Retd) **Jammu and Kashmir Arms** Dehradun, 1975, P 154.*
2. *M. Rai Satya **Partition of the Punjab** Bombay, 1965, P 41.*

districts of J&K raising demands for revenge among the non-Muslims on this side of the border. At the end of April 1947, Pandit Nehru, Vice President of the Interim Government of India, made a three-day tour of the riot-affected areas of the Punjab. His Highness the Maharaja Hari Singh accompanied by Maj. General Scott, the Chief of the Staff of J&K State forces, also visited the disturbed areas of this state, like Jafley, Chanchian, Mirpur, Jhangar, Kotli, Hizara and Rawlakote, from 21 to 25 of April 1947, and it had a comforting effect on the local inhabitants[3].

However, the situation suddenly changed when after 14 August 1947 (Independence day of Pakistan), violent communal disturbances broke out in the districts of Jhelum and Gujrat in Pakistan and the inflow of refugees started again. In Mirpur district local Muslims started preaching **Jehad** openly and started looting and burning of the properties of their non-Muslim neighbours in an organised manner. Civil administration became virtually defunct due to communal riots. Tehsildars could not move out in their areas and village headmen had ceased to send in reports. The entire border region from Mirpur to Muzaffarabad was seriously affected. The Poonch rebels soon established contact with the tribal Pathans in Pakistan for securing locally manufactured arms. It was a civil war like situation on this side of the border. Apparently, Pakistan's grand design was to draw out the state forces from Jammu and Kashmir to these out-posts in Poonch-Mirpur sectors in preparation for the invasion of the valley by the tribals, in October 1947[4]. By the end of September

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3. *Lt. Gen. Sinha S.K. (Retd) **Operation Rescue** Delhi, 1975, P37*
4. *Lt. Gen Sen L.P (Retd) **Slender was the Thread** Orient longman New Delhi, 1969, P28*

the Poonch uprising had effectively undermined the Maharaja's authority in those outlying parts of the State. The whole border from Chachian to Manawar had become sensitive due to the massacre of non-Muslims in adjoining Pak districts of Gujurat and Jhelum. So another wave of Sikh and Hindu refugees began to cross into J&K State. The raiders entered the Jammu Province from the Pak district of Sialkot where they had some well-organised bases.

FALL OF JHANGAR

The raiders tasted their first success when they captured Jhangar in early October, 1947. It was strategically important as it lay on their route from Mirpur to Kotli and Planderi. Success at Jhangar encouraged the raiders to capture Nowshera. The Kalsian village was their head-quarter from where they conducted their operations. According to an estimate of Brigade Commander Usman of 50 Para Brigade at least 2000 raiders must have been killed by the State forces at Jhangar in those days[5].

RAJOURI MASSACRE

Next to fall was Rajouri. It is approximately 30 miles north west of Nowshera and lies on the old Mughal road to Kashmir. Before these disturbances occurred, Rajouri had about 4,000 inhabitants, many of whom were rich businessmen. When the raiders forced their way across the border, in October 1947, non-Muslims from nearby areas sought shelter at Rajouri whose population soon swelled up to 12,000. By the middle of November, 1947 Rajouri town surrendered to the raiders. During their four months of occupation the raiders indulged in rape,

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5. Palit, D.K. P60

loot and arson. Their loot of treasury and private wealth in the form of cash, Jewellery, gold and silver was estimated at Rs. 2,00,00,000. The advance of Indian troops started on April 8, 1948. When the Indian troops entered Chingus, on April 10, 1948, they found it in flames. They marched across the river bed and occupied Rajouri, on April 12, 1948. When the raiders heard that the Indian troops were advancing towards Rajouri, they collected thousands of civilians near the present airfield and massacred them wholesale[6]. The troops found three gaping pits full of corpses, each 50 square yards in area and 15 feet deep. The city of Rajouri itself was half burnt, with half the survivors of the holocaust having sought refuge in the hills. The re-occupation of Rajouri was a big success. Soon refugees in large numbers started coming back.

DEFENCE AND RELIEF OF POONCH

Poonch was a Jagir of Jammu and Kashmir ruled by its own Raja, subject to the over-all sovereignty of the State Government. Poonch is situated at the confluence of **Suran** and **Bater** rivers with hills on all sides. The two rivers join to form the Poonch river which flows south-west and joins the Jhelum in Pakistan. The inhabitants of Poonch are predominantly Gujjar Muslims. Since the middle of 1946 their leaders were in contact with the Muslim League at Rawalpindi and its branches along the Jehlum. Disaffection among the Poonchi Muslims was ripe for many years as they were over burdened with taxes, like the school tax, the road tax, the cleanliness tax and others. By the end of July 1947 a critical situation had started developing in the Sudhnuti tract of Poonch Jagir. This had been an important

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6. Bahi Mohinder I was on Kashmir Front.. 1953 P69

JAMMU & KASHMIR
- A SKETCH MAP

BOUNDARY, INTERNATIONAL -

BOUNDARY, STATE -

CEASE FIRE LINE (CFL) -
(ALIGNMENT APPROXIMATE)

GLACIERS -

ROADS & TRACKS -

RAILWAYS - , RIVERS -

HEIGHTS IN METRES IN FIGURES

SCALE — 0 50 100 KM

MISGAR
5796
ALIABAD
GILGIT
1454
GILGIT
INDUS
8606
CHILAS
7701
SKARDU
8126
INDUS
BURZIL
KERAN
C.F.L.
DRAS
KARGIL
KHALATSE
5606
LEH
KARAKORAM PASS
AKSAI CHIN
SASER R.
5326
5490
LANAK LA
TRASHKHEL
SONAMARG
ZOJILA
8529
DOMEL
KHELLAN
ABBOTTABAD
SRINAGAR
1893
2705
GULMARG
HAJI PIR PT.
PUNCH
578
TAXILA
ANANTNAG
UPSHI
TANGLANG LA
INDUS
5325
DOMKHOR LA
TO LEH
RAWAL PINDI
4572
KOTLI
BANIHAL P.
2743
JHANGAR
MIRPUR
RIASI
565
CHENAB
JHELUM
AKHNUR
UDHAMPUR
JAMMU
KARSI
BARA LACHA
RAMKOT
RAVI
TO KARTOK
WAZIRABAD
SIALKOT
PATHANKOT
MANALI

recruiting ground for the Indian Army. Some 40,000 soldiers from here had served in the British-Indian Army during the 2nd World War. These ex-servicemen were discontented due to the economic reasons mentioned above. Moreover, they were without any employment. As rebels with military training and experience, they soon became the nucleus of the so-called "Azad Kashmir Liberation Movement"[7]. By the beginning of September 1947, they turned violent as the impact of Punjab riots was felt in these border areas of this state.

Troubles flared up at tehsil Bagh of Poonch Jagir for the first time in mid-October 1947. The army pickets around Bagh soon came under attack from local armed bands. At Bagh there was a great influx of refugees from the surrounding villages. The civil administration at Bagh soon ran out of stock of food and medicine. A message was received at Bagh, on October 19, 1947 that ammunition, medicine and supplies would be sent to Bagh from Chakothi. But on October 22, 1947 morning, they heard over the wireless that Muzaffarabad and Domel had been attacked. At Bagh there were roughly 20,000 refugees. Their only route of withdrawal was via Toli-Pir pass. The column slowly made its way to the village of Kholi Draman on November 8, 1947. The following morning the column was at Poonch.

In the meantime, the garrison at Rawlakot had come under attack. On October 27, 1947 one company of J&K Rifles left Rawlakote with 3,000 refugees for Hajira. It was decided to abandon Rawlakote and to fall back on Poonch. There were more than 40 casualties among the 6,000 refugees during their withdrawal. The column finally reached Poonch on November

7. *Lamb Alastair* ***Crisis in Kashmir*** *Delhi, 1967, P37*

15,1947 via Hajira and Madarpur[8].

At Poonch the Civil Administration was functioning smoothly till the end of October 1947 under the Wazir-i-wazarat Pandit Bhim Sein. The population of Poonch city was around 10,000. Although the town had been cut off from Srinagar and Jammu after the fall of Hajipir pass and Kotli, respectively, there were sufficient stocks of food in the town to last a few months.

However, the situation changed suddenly when the out-posts of the state forces at Plandri*, Bagh, Rawlakote, Sadhnoti, Hajira and Madarpur and other places fell one by one. The result was that the refugee population swelled to 40,000. There was the problem of their shelter and food. The existing stock of food was no longer sufficient for more than two or three weeks. The raiders too began to close in on Poonch by November 13, 1947 occupying the heights surrounding the town.

Apparently the enemy had banked on two possibilities. Either they believed that the local population would help them or they thought that the geographical position of Poonch would favour them with certain tactical advantages.

By the end of November 1947, Poonch was a besieged city. Brigadier Pritam Singh made an appeal to the refugees for the construction of an air-strip[9]. 6,000 refugees including men, women and children voluntarily provided the necessary labour. They worked day and night and within a week

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8. *Ibid, 938*

* *On 24 October, 1947 the Azad J&K Government was established at Plandari with Sardar Qayoom Khan as its head.*

9. *Lt. Col. Cohen Maurice* ***Thunder Over Kashmir*** *1957 PP 18-21*

constructed some portion of a landing ground. On December 12, 1947, air vice Marshal S. Mukerjee (subsequently Chief of the Air Staff) and Air Commander Mehar Singh landed there in a beechcraft. Afterwards the strip was taking Dakota transport planes that carried ration and ammunition for the troops and took back refugees to Jammu. In all, around 10,000 refugees were evacuated by air during these five months. Brigadier Pritam Singh raised, equipped and trained two battalions of armed militia from among those refugees. They proved to be a valuable addition to the small fighting force at Poonch[10].

The defence of the Poonch city was not the only worry of Brigadier Pritam Singh. The population had to be fed and very little stock of food was available. So raids into the territory under the occupation of the raiders were organised. It was known as 'Operation Grain' . Two or three companies of troops reinforced by civilians, whose job was to carry the captured stock, would venture out at the dead of night and attack the raider's camps and villages to forcibly collect the available grain. The troops sacrificed part of their own rations for the sake of the refugees and gave away their entire milk ration to 6,000 children there[11].

The Mendhar-Poonch sector remained the scene of raiders activity right upto the middle of December 1947. The defence of Poonch, which held out for three months, will go down in history as one of the most outstanding achievements of the Indian Army and Air Force.

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10. Bahi Mohinder P53
11. Maj. Gen. Sinha S.K. P93

DEFENCE OF KOTLI

On October 6, 1947, the raiders attacked Saligram **Pattan** and captured it, Indian troops marched towards Owen **Pattan.** It had threatened the town of Kotli. The non-Muslim population in nearby villages got panicky and roughly 10,000 of them moved towards Kotli. The State forces were hurriedly despatched towards Sahnsa. After reaching Sahnsa the platoon stayed there, but the local Muslim population attacked the soldiers who were mostly Gorkhas. Some of them were made prisoners and were later butchered mercilessly on October 10, 1947. The civil population consisting of roughly 400/500 house-holds were put to the sword by the raiders after burning their houses during intervening night of the 10/11 of October 1947[12].

On October 11, 1947 information was conveyed to troops stationed at Kotli that Sarsawa Village, about six miles north of Kotli on the Kotli Plandari mule-track, had been attacked by the raiders and the Hindu inhabitants had been massacred. Lt. Ishri Singh was then ordered to move with his platoon (27 men) towards Sarsawa to rescue the remaining civilians. He had gone only three miles, when it was ambushed as the party crossed a nallah.

Twenty four of them were killed. On the same day Gunni village situated 9 miles North of Kotli was attacked by the invaders. The surrounding villages were put on fire after their plunder by the invaders[13].

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12. *Ibid, P 93*
13. *Blowria, Dr. S.S. Unpublished* ***thesis, Struggle for Himalayan Heights, the Battles of Zojila-1948,*** P27

At that time Kotli town was having 7,000 refugees who had assembled there from the surrounding villages. Their ration ran short. The water-mills located on the outskrits of Kotli town were under the occupation of the raiders, resulting in an acute shortage of drinking water. On October 17, 1947 the raiders launched a concerted attack on Chachian, Ali Beg, Dadial Hill and Mangla. The shelling continued throughout the day. As the lines of communication and supply were unreliable, it was doubted whether the post could be held. Meanwhile, the out posts of Chachian and Ali Beg were ordered to withdraw to Mirpur bringing with them the Hindu and the Sikh civilians of the area. After the withdrawal of troops from Chanchian and Dadiyal a company was stationed at Phala-da-Gala, on each side of the mountain pass, to maintain visual communication between the outpost at Mangla Mai and the Batallion head-quarters at Mirpur.

On October 21, 1947 a bus from Mirpur carrying non-Muslim passengers left for Jammu. A gang of highwaymen led by Dost Mohammad of Bothi village near Mirpur intercepted it at Peer, 13 miles east from Mirpur town, and the passengers were relieved of their belongings. Two passengers were shot dead by the robbers. There after the route between Kotli and Mirpur closed. On October 26, 1947 two platoons with ration and ammunition for the state forces were despatched under Major Nassarullah Khan of Mirpur Brigade head quarters. On arrival at Juna Major Nassarullah Khan called a meeting of Muslim officers, JCO's during night, the Muslim officers JCO's and others fell upon the sleeping Gorkhas at Juna and murdered all except two subedars and 30 others who managed to escape.

These survivors fled to Jhangar to relate the incident and the surrender of Captain Prem Singh, the Gorkha company commander, who had led into a hut and strangled to death by the Muslim officers of his own batalion.[14]

On October 27, 1947, Major Nassarullah Khan led the Muslim troops to Tharochhi Fort. The Gorkhas in the fort, unaware of the murders perpetrated the previous night, received the relief column joyfully. However, in the night these Gorkhas too were killed and captain Raghubir Singh Thapa was tortured to death. After Tharochhi had fallen into the hands of the rebels, the surrounding villages including Bal, Kotli-Solah were besieged by the Pakistani rebels. However, on November 26, 1947, a column of the state force entered Kotli and forced the enemy raise the siege.

On November 4, 1947, the vehicle which supplied cooked food to the pickets at Phala-da Gala was ambushed. The wooden bridge on the stream was also destroyed by the raiders. Fighting continued for seven hours and finally the raiders withdrew intc the hills and the ambushed party was extricated.

FALL OF MIRPUR

The raiders had crossed into the state near Mirpur during early November. However, the actual attack on the outskirts o Mirpur started on November 22, 1947. A battalion of Pakistan forces attacked Mirpur city in great strength.

A meeting of senior Military and civilian officers was called and it was decided that the city be abandoned. The army was to escort the civilian population to safety. Unfortunately

14. *K. Brahma Singh, Unpublished thesis,* ***British Diplomacy in Kashmir, P12***

rumours about the decision spread through the city. Some thought that the army was abandoning the civilian population. Many in state of frustration took their own lives and those of their women-folk.

The raiders attacked city on the night of November 25/26, 1947. At that time there were 600 state force troops and roughly 12,000 refugees at Mirpur. All available men were organised into volunteer units to help in patrolling and maintaining order in the city. They were armed with whatever was available-guns, spears, axes and lathis. The raiders continued to bring in re-inforcement from Jhelum which was only 25 miles away and was linked with a good road. An Indian craft flying over Mirpur on November 26, 1947 observed gun flashes at Mirpur and engaged them.* The besieged garrison had displayed a message to the pilot saying "we are withdrawing" strong patrols from Jhangar advanced towards Mirpur to help this withdrawal. 400 state force troops and 10,000 refugees were ultimately brought back safely to Jhangar in the last week of November.[15*] By November 25, the raiders had surrounded the Mangla fort and sealed all the withdrawal routes. The garrison held out for one month and twenty days. On December 24, 1947 the raiders intensified their firing and brought in 6 pounder anti-tank guns. They blew up the gate of the fort and the front wall. The commander instructed his men to destroy all weapons in the fort and to attempt a break out. However, the raiders captured

* *Mirpur fell into enemy hands, on 25 November, and was put to flames on 26 November the day Indian troops reached Kotli*

15. *Blowria, S.S P29*

* *By 28 November Indian force evacuated Kotli and fell back to Jhangar, bringing with them the refugees and state force garrison at Kotli. This was said to have been done to reduce the line of communication as also to project more compact defensive position.*

and kept them there for twenty days during which they were subjected to torture.

Later, they were taken to Ali Beg and put in the Gurudwara with about 3600 Hindus captives. They remained at Ali Beg for five months after which the Red Cross intervened and repatriated 2800 survivors. The rest by then had succumbed to torture or starvation.[16]

Overall situation of Jammu, Kathua and Udhampur

The people of Jammu had a long record of communal amity. However, as streams of refugees from the POK came with tales of cruelties committed by Muslims, passions began running high and communal riots broke out at Jammu and nearby towns, like Kathua, Billawar, Basholi, Reasi and Udhampur by early September, 1947. By September 30, 1947 around 60,000 non-Muslim refugees had arrived at Jammu. Two camps were established at mohallah Ustad and Shahidi chowk for sheltering the panic-stricken. By then 10,000 Muslim refugees had left the city and its surrounding regions for Pakistan. It was a difficult task for the civil and military authorities to keep the two streams of refugees moving in opposite directions separate and to maintain peace, but they did their job well.

However, it was not possible for the administration to protect all Muslims from the revenge of the non-Muslims, especially the refugees. Their worst massacre took place on November 7, 1947 when the buses carrying Muslims refugees towards Pakistan were attacked near Miran Sahib in RS Pura tehsil. However, it is very difficult to make an estimate of the exact number of Muslims killed

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16. Maj. Gen. Sinha S.K P93, 94

and others who were forced to leave the state. No government maintains a record of those who are leaving and the same is true of this state government also. However, a rough estimate can be made by comparing the number of Muslims in the districts of Jammu and Kathua with their number in 1961.[17*]

District	1941	1961
Jammu	1,70,789	51847
Kathua	45,214	27,005

Instead of increasing the number by 2.5% their number registered a fall by 1,18942 in Jammu and 18,209 in Kathua. It is a safe presumption that the same Muslim exodus must have taken place from the majority area of Udhampur and Reasi.

Of course, how many of them were actually killed and how many could escape with their lives cannot be estimated with any degree of accuracy. According to some Muslim contemporaries, who insist on anonymity, around one hundred thousand of Muslims were killed in this province, while other estimates put the figure between 20,000 to 30,000.[18]

In Jammu Province, as per official records, the following in terms of property was left behind by Muslims which was declared as evacuee property:-[19]

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17. Census of India, 1944 Vol. XXII, J&K State Part IV, PP376 & 377
18. Interview with Balraj Puri, Journalist.
19. Qadiri S.A.S A Manuscript Provincial Rehabilitation Officer/ Custodian evacuee property Jammu, P1

Although Muslim migration took place from other Hindu majority areas of Jammu province also it is rather difficult to make an estimate by comparing their numerical strength in those areas in 1941 and 1961. This is because when the province of Jammu lost some territory and population to POK in 1947 the size of Udhampur district was altered by adding to it the tehsil of Reasi and by carving out of it the entire district of Doda. Only the districts of Jammu and Kathua were left untouched.

DES	DIST. JAMMU	DIST. UDHAM.	DIST. DODA	DIST. RAJOURI	DIST. POONCH	DIST. KATHUA	G. TOTAL
Houses	4487	106	12	61	493	2885	8044
Shops	551	10	01	33	59	20	674
Kholas	292	34	–	–	–	1030	1356
Land	7,70,418K 2 marlas	31,676K 16 Mar	123K 4 mar.	3,77,196k 16 mar.	2,64,359k	59,778k 13 mar.	15,03,552K 10. marlas
Garrages	18	–	–	–	–	–	18
Orchards	101	02	–	–	–	10	113
Land	566K	7K	–	–	–	34K	608K
Under Orchards	12 mar.	5 mar	–	–	–	18 mar.	15m
Malyari-Land	480 13 marlas	–	–	–	–	–	480K 13m

DETAILS OF EVACUEE PROPERTY IN JAMMU CITY

1)	Houses	875	Houses Under occupation of persons of POK	Houses Under occupation of Muslim destitutes.
2)	BCS	356		
3)	Flats	42		
4)	Annexies	02		
5)	Bunglow	02		
6)	Old Buildings	01		
7)	Shops	325		
8)	Garrages	21		
9)	Godowns	01		

Tribal raiders at Muzaffarabad

In the north-west of Kashmir, near the border, lies Muzaffarbad. Surrounded by mountains this district lies across the river Kishan Ganga, now known as Neelam. Domel is situated on the south bank of the Jhelum at its confluence with the river Kishan Ganga. A road from Muzaffarbad leads to Rawalpindi and another to Abbotabad in Hazara district.

On October 22, 1947, around 5,000 raiders armed with rifles, Brenguns, Mortars and grenades crossed the border and fell upon the inhabitants of Muzaffarabad. The entire force was to be commanded by Maj. Gen. Akbar Khan, who was given the code name Traiq* assisted by Brig. Sher Khan.[20] Their main target was, of course, the non-Muslim population. In the town of Muzaffarbad the bazars and their houses were set on fire. The displaced persons reached Domel on October 23, 1947.

Later, on the morning of October 24, 1947, Domel fell due to the treachery of the Muslims in the State forces and the non-Muslim inhabitants were massacred.[21] At Muzaffarabad the raiders shot dead Mehta Duni Chand the Wazir-i-Wazarat. The family members of the Wazir escaped on October 25, 1947 but were later captured by the raiders at Domel. The prisoners held by the raiders at Domel numbered over 6,000 and very few of them had

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20. Tariq is the name of a legendary military commander who led Arab forces into Spain in 711 AD. On landing on the coast of Spain he had burnt his boats to spur his troops to fight for victory. As is evident in his book "Raiders in Kashmir" General Akbar Khan (he was infact a brigadier then) relished his code name.

21. Lt. Col. Narain Singh Commanding Officer of the State forces at Domel had complete confidence and faith in the fighting capabilities and loyalty of all his troops including Muslim companies. Some days before the attack on Muzaffarabad, he had firmly turned down a suggestion to replace the two Muslim companies with Dogra soldiers.

adequate clothing for the cold nights in those hilly areas.

After the sack of Mazaffarabad and Domel the raiders pushed a large force of tribes-men in buses and lorries up to the Jhelum valley road towards Srinagar, leaving only a small force behind. With the co-operation of the local Muslim population they embarked upon a systematic campaign of murder and loot of the Sikhs and Hindus in the rural areas of Mazaffarabad. By the early morning of October 29, 1947 the refugee column had reached the Nanga Pir about 8 miles to the north of Bagh. A rumour was spread by some of them that the ammunition had finished and that the state force personnel were planning to slip away, leaving the civilians to their fate. Panic spread among the refugees like wild fire. Some of the Sikhs became desperate and before any one could stop them, they began killing their own women, particularly young girls to prevent them from the atrocities of the Pakistani tribesmen. By the time the troops received this information and rushed to stop such cruelties some three to four hundred youth had been put to death.

SRINAGAR SAVED

The raiders had apparently planned the invasion of Kashmir in two phases. The first phase commenced in September 1947 when they carried out several raids along the 500 miles of Pakistani border. The second phase started on October 20, 1947, when over 2000 raiders in motor lorries poured across the border from Pakistan. These raiders comprised Hazara Afridi tribesmen, Muslim League National Guards and Pakistani army personnel said to be on leave. They were equipped with a complete range of infantry weapons, including machine guns, heavy mortars, anti-tank rifles, grenades and land-mines. They were led by

officers fully conversant with the rules of modern warfare. The main column of raiders advanced along the Domel road for their ultimate objective i.e. Srinagar. Their advance was swift and was made easier by the desertion of Muslim personnel of the state forces guarding the Domel-Abbotabad road; Garhi, 90 miles west of Srinagar fell to raiders on October 22, 1947.[22] Thereafter, the raiders developed a three pronged-attack on the communication centre of Uri from Muzaffarabad and Poonch. Brig. Rajinder Singh of the state forces gathered a force of 150 men and left Srinagar on October 23, 1947. They hired buses and trucks and after a brief halt at Barammula to contact the civil authorities, reached the outskirts of Uri at midnight. Uri was very tense and Brig. Rajinder Singh straightway made some defensive disposition in order to restore a measure of confidence among the inhabitants. The raiders did not attack the defensive position in the nights although many tribes-men entered the village.

Meanwhile, Maharaja Hari Singh had taken over personal command of the state forces. He ordered Brig. Rajinder Singh to hold the raiders at Uri at all costs and to the lastman. At Uri the situation was so precarious that Brig. Rajinder Singh decided to blow up the steel girder bridge just ahead of the first defence. The raiders in thousands seemed to be every where on the ridge along the slope across the river and on the main road between Chakothi and Uri. Brig. Rajinder Singh had no alternative but to disobey his ruler's order. Meanwhile, Brig. Rajinder Singh was killed on October 26, 1947.[23] He was successful in delaying the raiders for

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22. *Prasad S.N and Dharam Pal, **History of Operations in Jammu & Kashmir (1947-48)**, Ministry of Defence, government of India, New Delhi, 1987*
23. *L.P. Sen, PP 90,98*

two days mainly because the tribesmen refused to advance without vehicles which were necessary to carry back their promised booty. Ultimately the whole force of tribemen halted at Uri till the bridge was repaired, thus giving the state government precious two days to negotiate for the intervention of the Indian Army. Having captured Uri the raiders entered Mahura on October 24, 1947, where they damaged the power house plunging the whole of Srinagar into darkness. Panic prevailed in the city and Hindus and Sikhs began their exodus via Banihal to Jammu. It was at this stage on October 24, 1947 that the Maharaja of J&K sent an SOS message to Lord Mountbattan, the then Governor General of India; Maharaja's communication goes as under :—

"With the conditions prevailing at present in my state and the great emergency of the situation as it exists, I have no option but to ask for help from the Indian Dominion. Naturally they cannot send the help asked for by me without my state acceding to the Dominion of India. I have accordingly decided to do so and I attach the instrument of accession for acceptance by your government. The other alternative is to leave my state and my people to free looters. On this no civilized government can exist or be maintained. This alternative I will never allow to happen so long as I am the ruler of my state and I have life to defend my country. I may also inform your excellency's government that it is my intention to set up an interim government at once and ask Sheikh Abdullah to take up the responsibility in this emergency as my Prime Minister. If my state has to be saved, immediate assistance must be made available at Srinagar. Mr. Menon is fully aware of the gravity of the situation and he will explain to you if further explanation is needed." On October 26, 1947 the Maharaja signed the instrument of Accession to the

Indian Union. On the same evening Government of India took the decision to send troops for the rescue of Kashmir. An infantry battalion was sent by air on the following morning. The task given was to save Srinagar and to render assistance to the Government of J&K in maintaining law and order at Srinagar and if possible, to drive away tribemen who might have entered the city.

The Indian troops consisted of three companies under the command of Lt. Col. D.R Rai. Over a hundred civil aircrafts, all Dakotas, were mobilized to fly troops, equipment and supplies to Srinagar.[24] Indian civil pilots and crew rose to the occasion and worked day and night to make this epic operation a success. Air was then the only available highway. On October 27, 1947, Lt. Col. Rai decided to move his battalion upto Baramullah, 34 miles from Srinagar. The raiders, in the meantime, had burnt half of Baramulla, sacked shops, abducted and raped women and butchered men irrespective of race and religion. They shot Lt. Col. Dykes a former British officer of the Indian-army and molested his wife, whose naked body was later found in a well. They sacked the Presentation Convernt and murdered the assistant mother superior, sister Terassline and also some patients and a nurse in the nearby hospital. Even the crosses covering the graves in the cemetery and holy images in the chapel were not spared.

Col. Rai first arranged his battalion in a defensive position on the hill side. Then, taking a strong escort, he went towards the town of Barammulla. Meanwhile, Col. Rai's party came under heavy fire, suffering casualties. It was while withdrawing with his battalion that the gallant Col. was struck down by a

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24. Prasad, n1, P35

raider's bullet. Meanwhile, more troops were pouring into the valley from Delhi by air. On 29th of October 1947 J.C Katoch took over the command of the troops in the valley. Unfortunately, he was wounded on the following day by a sniper's bullet and had to be evacuated back to Delhi. After a couple of days Col. L.P. Sen took command of 161 Inf. Brigade and the situation was normalised.

The retreat of the raiders started afer the arrival of Indian troops. They were thrown out of Baramulla, leaving 500 raiders dead on the field.[25] By November 15, 1947 raiders had been chased beyond Uri, 65 miles from Srinagar. While retreating the raiders demolished the bridges in Kashmir. However, the power house of Mahura was restored and the curtain of darkness over Srinagar was lifted on 14th of November 1947.

The Srinagar air-field was again threatened on November 3, 1947 when the raider's thrust reached Badgam only a few miles from the air-field. Major Som Nath Sharma of Kumaon ran into an enemy force and succeeding in chasing them away. During the fight he was killed and was posthumously decorated with Param Vir Chakra, the first recipient of the highest gallantry award of independent India.

Not only was Srinagar saved but the last of the raiders was chased beyond the western side of the valley by mid November 1947. Virtually all who had to flee their homes or hide somewhere returned to their homes, soon after those parts of the valley were liberated. Only the non-Muslim refugees from Muzaffarabad district stayed on in Kashmir. Significant

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25. L.P. Sen, PP98-99

People enlisted in the ranks of the Militia and after undergoing a brief training went to the front.

The fair sex did not lag behind. A Company of women volunteers undergoing military training to defend their hearths and homes.

Villages round Uri ransacked and set on fire by invaders.

transfer of population, however, took place in Jammu province. Approximately 1,50,000 * Muslims left for Pakistan, while around 1,58,000 non-Muslims moved in from POK occupied districts of Mirpur, Poonch Jagir and Muzaffarabad.[26]

The raiders obviously missed their objective, i, e Kashmir, but soon occupied a third of the entire state that contains only a tenth of its population. But this occupation caused more disputes and deaths in this sub-continent than probably, any other event since our independence.

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* *Interview with Balraj Puri, Journalist*

26. *Qadiri S.A.S.A Report of the implementation of various rehabilitation schemes after August 1953, a manuscript PRO, Jammu P I Details about non-Muslims refugees coming from POK are there in chapter-III*

CHAPTER-III

PROBLEM OF SETTLEMENT OF PEOPLE BELONGING TO PAK-OCCUPIED AREAS

The attack by the Pak raiders which started in October 1947 brought untold miseries and trouble to the state. By the time the Indian Army came to the rescue of the state, nearly two thirds of its territory had already fallen into the hands of these raiders. Widespread devastation caused the virtual collapse of the economy and administration of the affected region. The popular government which was then formed had to grapple with enormous problems. The foremost one was that of the thousands of refugees thirsting for food, shelter and revenge. One cannot say with certainty, what was the exact number of refugee families who could escape with their lives from the 1508 villages of eight tehsils comprising Mirpur, Bhimber, Kotli, Mendhar, Haveli, Bagh, Sadnoti and Muzzaffrabad and from the border villages of other tehsils of Jammu & Kashmir, which continue to this day to be under the occupation of Pakistan. From the figures in Appendix "A" based on the census report of 1941 it is presumed that 61,427 Hindus and 32,034 Sikhs, previously occupy 61,813 houses in the Pak-occupied area, left their homes for settlement in safer regions of Jammu and in other parts of India,[1] and it is their re-settlement

1. *Qadiri S. A. S "A report of the implementation of various rehabilitation schemes after August, 1953 " A manuscript provincial rehabilitation officer, Jammu, P1. Appendix A*

that constituted the core problem of the state from September/ October 1947 to December 1950. These refugees were not inanimate figures. They were human beings with their own expectations and preferences which made their resettlement a very long-drawn and difficult task.

The Government of India, at this critical juncture, came to the help of the state and established relief camps at Nagrota, near Jammu, Yol at Kangra (Himachal Pradesh) at Chinar and Hastinapur in Uttar Pradesh. At one time the strength of the Nagrota camp rose to 35,000 constituting 8,780 families. The camp was managed entirely by the Government of India and, by the end of 1949, an approximate amount of Rs two crore and sixty lakhs had been spent on it.[2]

During their stay at different camps at Nagrota and outside the state the refugees were provided with tents for shelter, free food and cash dole. At Nagrota camp the scale of cash dole for those above six was Rs. four. Besides, their free ration comprised rice, atta, sugar and pulses. Apart from free ration the inmates were provided with free wood for cremation of dead bodies and cash relief for marriages of female member. Separate arrangements were made to keep the camp sites clean. Since there was every apprehension of out-break of epidemics in these camps, free medical facilities were provided to the inmates of these camps.[3]

While staying in camps the refugees acquired new experiences of life. They learnt the art of projecting their demands through their representatives and would sometimes become vocal and even violent when the authorities failed to

2. *Ibid, P Appendix B*
3. *Ibid, P9*

redress their grievances. In short, they came out of the shackles of age old inhibitions.

There was another category of refugees who stayed outside the camps either by arranging private accommodation or by staying with their relatives. For such persons the government had sanctioned Rs six as the daily cash dole for those upto six months of age and Rs twelve for those above it, without any cereal ration. In Jammu city* and other towns Widows, orphans and invalid refugees were exempted from payment of rent for the evacuee houses occupied by them. The total amount spent by both the state and the central governments on the rehabilitation of refugees came to Rs seven crore. It included Rs two crores and 60 lakhs on displaced persons at Nagrota camp, Rs two crores on Yol camp refugees and Rs one crore through the Joint Rehabilitation Board.[4] On November 29 1949, a very important meeting for the dispersal of the inmates of the Nagrota camp was held at the Jammu residence of Bakshi Ghulam Mohammad, the then Deputy Prime Minister. The meeting was attended by the following representatives of Government of India and of Jammu & Kashmir state:-[5]

1. Sheikh Mohammad Abdullah, Prime Minister.
2. Baskhis Ghulam Mohammad, Dy. Prime Minister.
3. Mohd. Afzal Beg, Minister for Revenue & Rehabilitation.
4. Sh. Vishnu Sahay, Secretary for Kashmir Affairs, Government of India.

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* *Pt. Parshu Ram Nagar acted as Relief commissioner J&K under the command of Sheikh Mohammad Abdullah as Prime Minister.*

4. *Ibid, P Appendix F-4*
5. *Ibid, P Appendix-B*

5. Sh. B.G. Rao, Deputy Secretary, Ministry of Rehabilitation, Government of India.

6. Smt. Mridula Sarabhai (Invitee).

7. Lt Col.S.M. Mittal, Commander Relief Camps, Jammu

8. Sh. M.K. Kidwai, Principal Secretary to the Prime Minister (J&K)

9. Pt. Gouri Dutt Bargotra, Under secretary, Ministry Rehabilitation, Government of Jammu and Kashmir.

It was decided by the members of the committee mentioned above that the Government of India would provide the necessary funds and materials for transport, repair or construction of houses, purchase of bullocks, agricultural implements, ration for nine months and clothing, tents and other articles required for refugee rehabilitation.

Besides, the Jammu and Kashmir Government would take all necessary steps for making land available for cultivation to displaced persons and would further select the sites for their settlement in groups. The first meeting of the Board thus constituted was held on February 2, 1950, under the chairmanship of Major General Tara Singh Bal. It was decided to formulate a plan for rehabilitation. The commandant of the relief camp was enjoined to collect the data concerning the displaced persons of the camp under the following heads:-

(i) Agriculturists, (ii) Village artisans, (iii) Traders, (iv) Unattached orphans, (v) Un-attached women, (vi) and Infirms and Invalids.

The rehabilitation scheme was adopted by a resolution of the concerned board on March 28, 1950.[6] It may be mentioned here that the allotment scheme in the state was quite different from the one adopted in East Punjab, as the state had not accepted partition and its political future was undecided. While allotments in East Punjab were made on quasi-permanent basis, in Jammu and Kashmir these were done on a temporary basis. Further the allotments in East Punjab took into account the land left behind in Pakistan by the displaced persons, while in Jammu and Kashmir the allotments were on a uniform basis.

All displaced persons in the Government of India relief camps run by the Ministry of Rehabilitation at Jammu were in receipt of relief and were eligible for the rehabilitation benefits under the scheme. Relief camps around Jammu included the camps run by the Government of India at Nagrota, Chatha, Companybagh, and Frash Khanna.

The allotment of land to individuals after the disbursal of the relief camp at Nagrota was carried out by lot under the direct supervision of the Joint Rehabilitation Board. The maximum area given to each family was fixed at eight acres of irrigated or twelve acres of non-irrigated land. Besides, loans of Rs. 500/- were granted to them for the construction of houses and purchase of ploughs, animals, agricultural implements and seeds. These loans were recoverable after two years with simple interest at 4.5%, in ten equal half-yearly instalments, commencing from the date of their grant.[7] However, the recovery of these loans could not be made within the period stipulated

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6. Ibid, P6
7. Ibid, P9

in the agreements owing to the weak economic condition of these refugees. Ultimately, loans with interest were recovered from out of the ex-gratia grants sanctioned in their favour sometime in the year 1960.

Details showing the number of blocks with areas placed at the disposal of the Joint Rehabilitation Board for allotment to the Nagrota Camp Refugees are given below:-[8]

S. No.	Name of Tehsil Jammu	No. of Blocks	Area Kanals	Marlas
1.	Jammu	514	35,690	16
2.	R.S. Pura	2765	1,72,844	12
3.	Samba	1013	90,361	17
4.	Akhnoor	543	47,514	01*
5.	Kathua	61	4,435	04
6.	Basohli	04	443	0
7.	Chhamb	904	22,605	02
8.	Jasmergarh	113	10,513	0
9.	Rajouri	823	1,26,300	09
10.	Noweshra	785	72,890	12
11.	Sunderbani	614	59,110	11
12.	Reasi	49	6,545	11
13.	Haveli	28	2,481	14
14.	Mendhar	686	6,30,808	09
		8922	7,15,545	

In the meantime, the displaced persons had formed the "Shamarthi Pratinidhi Board" headed by S. Faquir Singh, which submitted demands on their behalf to the J&K Government

8. *Ibid, P appendix*

during 1950. The formation of Sharnarthi Pratinidhi Board followed the government's decision to disband relief camps and send their inmates for permanent rehabilitation on evacuee and state lands then available in various tehsils of Jammu Division. They opposed the idea of sending members of the same families encamped at Nagrota to different tehsils and their rehabilitation within four miles of the border. The displaced persons of Mirpur and Kotli were sent to Akhnoor and Noweshra, but those from Muzaffarabad and Poonch refused to go to Rajouri, mainly due to the inferior quality of land available there. Infact, those who had once been forced to be refugees refused to meet the same fate once again by being resettled so close to the border. They wanted settlement in the districts of Jammu and Kathua where the quality of land is better than in the hilly areas. The board reviewed their petitions on December 16, 1950 and issued a directive that they be rehabilitated in the tehsils of Jammu, Jasmergarh, Basohli and Kathua. The blocks of land which remained unallotted in Tehsil R.S. Pura were distributed to displaced persons from Bhimber and the task was completed by January 31, 1951. The other available blocks were allotted to the displaced persons from Poonch. The displaced persons of Muzaffarbad and Bhimber left their camps for Jammu and R.S. Pura tehsils, respectively, by January 1951. They included 366 families of Muzaffarbad and 1600 families of Bhimber in POK.[9] Those who got land allotted in Tehsil R.S. Pura lying within four miles of the border, were given adequate number of rifles for their protection by the J&K Government. The land which had remained fallow for about four years was full of wild growth. However, the displaced persons soon brought the land under

9. *Ibid, P appendix B-12*

plough, repaired the damaged canals and wells, and constructed shelters in villages abandoned by Muslim evacuees.

In the beginning of 1951, the displaced persons from Poonch alone remained in the camp. A majority of them were non-land-holders who had never cultivated land. They mostly constituted Sikhs of Tehsil Bagh and Hindus of Tehsil Sadhnoti. In the erstwhile Poonch Jagir these people depended mainly on small trades, money-lending, and service in Militia Land-holdings contributed little to their livelihood. During their three years of stay in camps they found that many cultivators of Jammu had already obtained evacuee land under the state Government's **Big Land Abolition Act.** As a result, the locals were not expected to till their lands when allotted on dispersal of the camps This is obviously due to the concessions of continued possession over evacuee and state land granted to them. Accordingly, these refugees now thought that it was time for them to settle near Jammu just to find a source of living in trades, transport or in services. They refused to go to district Rajouri where there was no dearth of land for allotment to displaced persons from POK.

The bulk of refugee families of Poonch were given a choice to select any tehsil of Jammu province for their settlement. A directive came from the Government of India that the camp must be wound up by March 31, 1951, "The Poonch Shamarthi Pratinidhi Board" informed the authorities that the blocks of land located on the border were not acceptable to them. They reiterated their demand that they be rehabilitated in safer villages and **Rakhs** of Jammu and R.S. Pura Tehsils by ejecting unauthorised occupants. The Government of India directed the

Government of Jammu and Kashmir that the displaced persons of various tehsils of Poonch be allotted land as per the following recommendation.

The process of settlement was initiated by way of sending refugees of Bagh tehsil to R.S. Pura teshil and those of Haveli to Jammu teshil. Besides people dislocated from only two villages namely Sohana and Mandetar (now in POK) were rehabilitated in Mendhar tehsil itself. Similarly, those belonging to Sadnoti were settled in parts of tehsils Rajouri, Sunderbani and Noweshera.

The Joint Rehabilitation Board agreed to send only the willing ones from tehsil Sadhnoti to Rajouri, while allowing others to go to Samba, Hira Nagar and Kathua. On May 3, 1951 displaced persons of Bagh, Haveli and Sadhnoti tehsils were allowed to remain in camps at Simbal and Badial Brahmna in Tehsil R.S. Pura, and in Bhore and Bhagatpur in Tehsil Jammu. One hundred twenty families from Poonch went to Basholi and Rajouri and twelve families to Sunderbani. The displaced persons at Bhore, however, accepted collectively whatever land was available with the government at Rakh Mangoo Chak or at blocks near their camps.

The Government of India had placed an amount of Rs. 98, 54,000 at the disposal of the Joint Rehabilitation Board through the Jammu & Kashmir Government, and Rs. 12,34,343 were spent by the J&K Government on the rehabilitation of the Yol Camp refugees and Rs. 79,01,375 on the rehabilitation of Nagrota camp refugees. Besides this, an amount of Rs. 22,60,00,000 was advanced by the Government of India to the Jammu and Kashmir Government under the "Aid to Kashmir

scheme" for their clothing and Shelter.[10]

The dispersal of the displaced persons of Yol Camp started towards the end of 1952. Those from the liberated areas of the state were resettled in their own villages.

An amount of Rs. 1,59,268 placed at the disposal of the State Rehabilitation Department by the Government of India was disbursed as loans and cash doles to these refugees.

A majority of those belonging to the Pakistan occupied area of the state accepted rehabilitation anywhere in India and the Government of India prepared an elaborate scheme to settle them in different states. The following is a break-up of the families who were sent for rehabilitation outside the state direct from the Yol relief camps"

PLACES OF REHABILITATION	TOTAL NO. OF FAMILIES
1) Matsya Union (Alwar Camp)	383
2) Rajasthan (Sri Ganga Nagar)	521
3) Bhopal	241 (207 later transferred to Papsu
4) Hastinapur town	102
5) Ahmedabad	53
6) Pathnakot (Mirpur-Colony)	299
7) Old Kangra (Yol)	148
8) Dehra Dun (Prem-Nagar)	42

10. Ibid, PP 18, 19
11. Ibid, P17

9)	Faridabad (Town)	14	
10)	Rajpura (Punjab)	88	
11)	Various Parts of India under voluntary dispersal scheme	488	(This includes 22 families sent to J&K state
	Total	2,279	

Apart from the settlement of the J&K refugees in the places mentioned above, a majority of urban displaced persons who had found Jobs with the Central Government, naturally opted for their permanent settlement in the union capital of Delhi and got government-built houses on a hire-purchase basis in the colonies set up in Lajpat Nagar and Narayana in New Delhi.

Meanwhile, 1895 agriculturist families, who had opted for settlement within the State, were given all facilities by the J&K government. The first batch of refugees comprising 101 families of Jats of Pak-occupied area of Bhimber reached Chak Salarian (Tehsil Samba) on 21.8.52 from Yol and Nagrota camps. They were followed by 414 more families from the same area. All of them were allotted six acres of unirrigated land per family. They constructed their houses and started cultivation on allotted lands. The second group of refugees from Tehsil Sadhnoti of Poonch non-liberated area consisted of 697 families. They were rehabilitated in Tehsil Noweshera while the last group of 680 families was settled in tehsil Hiranagar in district Kathua[12].

An amount of Rs. 12,34,434 was disbursed by the Joint Rehabilitation Board for the rehabilitation of refugees belonging to non-liberated areas mentioned above. This amount was spent

12. Ibid. P 17

out of Rs. 13,22,000 placed by the government of India at the disposal of the Board. This did not include the amount spent by the government of India on the refugees rehabilitated outside J&K. Out of a total of Rs. 98,54,000 the Board disbursed an amount of Rs. 91,35,809 as follows[13].

	NAGROTA CAMP	YOL CAMP
Loan	42,12,500	9,12,000
Cash Dole	34,60,151	3,03,323
Transport	1,37,789	
Establishment/contingency	90,935	19,111
Total	79,01,375	12,34,434
Grand Total	Rs. 91,35,809	

Out of 8,922 blocks totalling, 7,15,545 Kanals 9 Marlas placed at the disposal of the Joint Rehabilitation Board, 3668 blocks measuring 2,46,055 Kanals were allotted to those of Nagrota camps. Of this 842 blocks were allotted to the displaced persons of the recently liberated areas of the state. In addition to the above, land measuring 89,952 kanals was allotted to displaced persons from Poonch who were later dispersed from relief camps. The board had allotted 3,36,007 kanals of land to the camp refugees who brought these under cultivation. Many of them sold their produce in the open market after keeping reserves for their own use.

The remaining blocks (5,254) measuring 5,05,930 kanals which were not used by the Board were surrendered through revenue authorities to the Jammu and Kashmir Government in

13. *Ibid, P19*

the year 1951-52. Later, when the displaced persons of Yol Camp arrived rehabilitation, in the years 1953 and 1954, 1895 blocks were allotted to them by the Jammu and Kashmir Government during the same period[14].

In the matter of allotment of land the Rehabilitation Committee recommended that in no case a displaced family would get more than four acres of irrigated or six acres of unirrigated and not less than two acres of irrigated or three acres of unirigated land in the two tehsils of R.S. Pura and Jammu.

The scale of allotments was not to exceed four acres of irrigated or six acres of unirrigated and be less than three acres irrigated or four and half acres of the unirrigated in the rest of Jammu province ; except that it may be raised to one and half times in irrigated areas in case of land which had remained fallow from or prior to S. 2004. It might be raised by one and half times in **Kandi** areas (dry and barren) in case of land which had remained fallow from 1947 or even before in Jammu and Kathua districts. These recommendations appear to have got the approval of the state government in its cabinet order No. 578-C of 1954.

DISPLACED PERSONS

Out of 31,600 families, 5,300 families were sent for settlement outside the state mostly in Himachal Pradesh, Uttar Pradesh and parts of Rajasthan. Of the remaining 26,300 families 22,700 applied for rehabilitation on land. During scrutiny 1,600 cases were rejected for various reasons and the remaining 21,100 were allotted land under Government order No 578-C of 1954, dated 7 May 1954. According to a survey conducted by the

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14. Ibid, P 19

State Government, some time back in the year 1978, over 8400 families had been allotted land as per this order. The shortfall in the allotable land as worked out then came to more than 1,30,000 Kanals. The State Government issued guidelines for cancellation of fictitious and double allotments of land pursuance of the procedure laid down in Government Order No Reh-371 of 1971. As a result of implementation of this government order big chunks of state and evacuee land were identified and were allotted to persons dislocated first in the year 1965 and then again in the year 1971 from the Chamb sector. The displaced persons of 1947 were thus deprived of getting concession on available land in terms of the priorities laid down by the government in the above quoted order. The existing position is that there is little hope of getting additional land for allotment to this category of displaced persons of 1947[15]. Of late, the State Government is thinking in terms of making cash payments in lieu of land, and the matter is still under active consideration of the Government of India.

Full proprietary rights over state land measuring 2,43,000 kanals have been conferred on all displaced persons in terms of Government No. 254 of 1965. Regarding evacuee land measuring 6,11,122 kanals proprietary rights have not yet been conferred on those displaced persons who are in occupation of the same. However, they have been given occupancy tenancy rights under section 3(A) of the J&K Agrarian Reforms Act 1976, Which entitles them to transfer the same by way of sale, mortgage, gift, exchange etc.[16]

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15. Ibid, P 22
16. Ibid, P 24

However, it is not possible for various reasons to grant proprietary rights on these evacuee lands, because the Government of India still considers Pak-Occupied Kashmir as an integral part of India and full ownership rights on evacuee lands may send wrong signals to the world outside. The implementation of displaced persons permanent settlement Act of 1970 passed by the state Legislature had to be kept in abeyance for these reasons.

Basties for Rural Displaced Persons

Basties (habitats) were not established for rural displaced families. They settled wherever they could find some land. In a majority of cases they constructed huts and houses on evacuee and state land and the State Government later regularised these **basties** by acquiring such lands paying compensations to their private owners.

As many as forty six **basties** were regularised by way of providing approach roads, lanes and drainage systems. A basti site at Kharian tehsil R.S. Pura was set up for the settlement of slum dwellers of Bhore-Camp. Basti sites have been regularised under the provisions of Common Land (Regulation Act) 1956. Apart from Kharian Tehsil R.S. Pura, Basti sites have been provided at villages Badial Brahmna and Qutab Nizam, of the same tehsil. The allotments have been made to the needy persons. These sites have been provided with all essential amenities and plots of land have been carved out of 10 marlas each.[17]

URBAN DISPLACED PROBLEMS (Provision of residential plots)

The number of urban displaced families who sought

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17. Ibid, PP29-30

rehabilitation within the state was 3600 (thirty six hundred). It was some time in 1957 that the Government of India got 1600 quarters constructed through the CPWD. These quarters were constructed at Jammu, Udhampur, Nowshera and Rajouri. Out of these 100 quarters were earmarked for persons who got displaced from the border and were living at Jammu. The remaining 1500 quarters were allotted to the displaced families of POK in various sectors viz, **Roulki,** Shopping Centre, **Rehari,** Sericulture, **Sarwal** and **Gurrah** Sector of **Bakshi Nagar** colony. The allotments were made during the years, between 1958 and 1960.

Meanwhile, fifty displaced persons from Muzaffarabad were settled in Kashmir Valley where fifty residential plots, were earmarked for their settlement at a housing colony in Natipora, Srinagar. The total number of quarters allotted in Jammu colony comes to 1180. On the basis of the norms fixed by the State Government allotment of one quarter was made to a family of five members and families having more than five members were allotted double set of such quarters. Besides, 700 plots were allotted to 600 families.

In all 2200 plots/quarters were allotted to 1780 families in Bakshi Nagar colony, Jammu and in **basties** at Udhampur, Rajouri and Nowshera, during year 1958-59. Later, notices were served on remaining displaced persons to get their cases completed, but there was no response from 1300 families. It was presumed that they might have gone elsewhere for settlement. This left behind about 500 families for whom land was required to be identified and finally acquired. It is not out of place to record here that the Rehabilitation Department could not rehabilitate all still on the waiting list, because some 600

kanals of land originally earmarked for the rehabilitation of urban refugees had been given afterwards to the Army, Medical College, P&T colony and Drug Research Laboratory in Bakshi Nagar (Jammu). The state Rehabilitation Department has not been able to get alternate land and, therefore, the 500 urban displaced persons have still been left without residential plots.[18]

Recently, at a meeting held on February 7, 1994 between the Additional Secretary to Government Revenue, and Rehabilitation Department and Provincial Rehabilitation Officer Jammu, it was disclosed by the latter that in April 1981 there was a tentative list of 500 leftout families of whom after due verification, 116 had been allotted plots at Patoli, Jammu.

However, it is pertinent to note that the cost of each quarter in Jammu urban Colony was fixed at Rs. 2200/- which are built on plots of seven marlas i.e., (60×30) each, but that of those built on plots of only 1 1/2 marlas at Nowshera was fixed at Rs. 7000/-. The contention of the Government of India, in the matter of fixation of cost of quarters, was that the CPWD, entrusted with the construction, had to bear extra cost for carriage of building material from Jammu to Nowshera.

The other reason for fixation of higher cost at Nowshera was that those have been built of stone and have provisions for both residential and shopping facilities. The cost fixed for each quarter at Udhampur was about 3700/- each quarter. The displaced persons to whom residential quarters and plots were allotted in the above-named colonies were, however, fortunate as the land included in their quarters and plots were allowed to remain with them free of cost. Only the cost of structure was recovered.[19]

18. Ibid, PP 36-38
19. Ibid, P39

It may be stated here that the only rehabilitation benefit given to the urban displaced persons in 1960 was a cash grant of Rs. 3500/- and a residential plot in 1958 per family. The scheme of paying ex-gratia grants was introduced in November 1960. Under this scheme the ex-gratia grant provided to each rural family was Rs. 1000/-. The sum of Rs. 2500/- deducted out of the ex-gratia grant was obviously the cost of land allotted to them.

The deduction made from the displaced families was unjustified as a sum of Rs. 2500/- could be deducted from the ex-gratia grant only if they had been allotted land as per the prescribed scale. However, this ex-gratia scheme benefited about 23,00 families both rural and urban.

The amount involved in ex-gratia grants by the Central Government in and after 1960 came to Rs. 4 Crores 75 lacs. It is pertinent to note that J&K Government conferred full proprietary rights over allotted plots and quarters by virtue of sale deeds which entitled the beneficiaries to make use or transfer the said plot for residential quarters. The order for conferring proprietary rights was issued in April 1971.

RECOVERED AND REPATRIATED PERSONS FROM PAKISTAN.

The J&K Government had to deal with another class of displaced persons who were recovered or repatriated from Pakistan Occupied Kashmir and were brought to the state during the fifties, either for rehabilitation or for restoration to their parents or other relatives, as the case may be. For this purpose the government of India placed an amount of Rs. 1,00,000 at the disposal of the state government ending 1953. Out of the

said amount of Rs. 65,050 had been spent by Joint Rehabilitation Board as detailed below:[20]

(I)	Loan to 77 families @ Rs. 500/- each	38,500
(II)	Cash dole to 138 families	26,400
(III)	Transport charges etc	150.50
	Total	65,050,50

Some persons were recovered from Pakistan through search and recovery organisations and were brought to Jammu. The recovered families numbering 77 were paid Rs. 500 per family as loan and cash dole.

Transport charges were paid to 138 families to join their relatives or to settle independently, as the case might be. Some sewing machines and clothes were also distributed among these pathetic cases. Besides, the school going children of the refugees were sanctioned scholarships by J&K Government just to enable them to continue their studies during the turmoil of 1947.

A year-wise statement of such expenditure is given below :21

YEAR	SCHOLARSHIP	CASH RELIEF	FREE TRANSPORT
1953-54	Rs 13,500	Rs 9,772	Rs 592
1954-55	Rs 13,242	Rs 3,000	Rs 2000
1955-56	Rs 3,450	Rs 1,070	Rs 305
Upto 1.1.1957	----------	Rs 585	Rs 80

20. Ibid, P 30
21. Ibid, P31.

The aforesaid pages have described the settlement of refugees till the Indo-Pak war of 1971. However, a satisfactory solution to the problem is yet to take place.

By 1971, when J&K faced over Pak Aggression for the last time, 80,000 refugees had been rehabilitated mostly in Jammu and Kathua districts. But then came the refugees from Chamb and certain differences in the treatment of the refugees of 1947 and of 1971 left the unsolved part of refugees rehabilitation as an open sore.

CHAPTER-IV

IMPACT ON POLITICAL ATTITUDES AND MOVEMENTS

The impact of the partition on the political attitude and movements of the people of J&K has to be viewed against the background of the politico-socio-economic scenario of the immediate pre-partition period. Situated in a corner of the country away from the main centres of political and economic activities and little affected by modern means of communication, the state was relatively unaffected by modern ideas, issues and expectations. According to the census report of 1921 literacy in the entire state was only twenty six per thousand. By 1931 this figure had risen to forty one.[1] The number of students in government-aided institutions was 44,601 in 1925. In 1941, this figure rose to 1,34,000. The fortunate few literates were confined mainly to a couple of towns, like Srinagar and Jammu, and belonged essentially to the Brahmin community[2]. By the time the partition took place there were only three degree colleges, the S.P college at Srinagar established in 1905, Prince of Wales College (now named G.G.M. Science College) at Jammu established in 1907, and Amar Singh College at Srinagar established in 1937. Besides, there was an intermediate College at Mirpur. The Women College at Jammu was opened only in 1946.

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1. *Census of India, 1921, J&K State, Part I, P1 20*
2. *Gupta Dr. K.L. **Social History of Jammu province from 1901-1961** Jammu University 1982, P 126.*

Communication system too was extremely primitive and ponies were frequently used for transport purpose. Only half of the Jhelum valley Road was tarred while the Banihal Cart Road was not Smooth enough for motor transport. The Leh Treaty road connecting Srinagar with Ladakh and the Bandipur—Gilgit road were actually bridle paths. Most villages and remote areas of the state were without proper road links which hampered movements of the people and development of ideas and economy.[3] The traditional cottage industry of Kashmir, Basholi and Samba were carried on as generation before with the help of primitive technologies and very poorly-paid craftsmen.[4] Inadequate water supply, poor communication system and absence of the desired information and incentives also accounted for agricultural backwardness, although agriculture was the backbone of the state's economy.

The first whiff of new ideas and information came in a big way when after the first world war soldiers of the state returned from the different theatres of war with tremendous changes in their outlook. They created a new awareness about the world outside among their relatives and co-villagers. There was a strict control over entry of newspapers from outside. Only two newspapers the Dogra Gazette and the Mahajan Journal were published from Jammu. But they were concerned only with social and caste matters. A significant event was the appearance of the Urdu news paper, **Ranbir** from Jammu in 1924. In 1932 the press and publication act was amended and newspapers like the **Amar. Mashir, Insaf and Watan** also

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3. *Census of India 1911, J&K State Part I, PP211,212*
4. *Fazili Manzoor,* ***Kashmir*** **Government and Politics,** Gulshan Publishers 1982. P15

came to be published from Jammu.[5] Likewise, the **vitasta, Saddaquat. Haquiqat and Martand** were published from Kashmir in and after 1932. Restriction on the entry of newspaper were also relaxed.

Numerically the Muslims were in a majority in all parts of the state except the districts of Jammu, Kathua, Ladakh and the former district* of Reasi and what is today the Udhampur district and Ladakh. The total population of the state according to the census of 1941, was 42, 21,616 of whom 77.11% were Muslims.

But they were in every sense a backward and deprived lot. The following table shows the share of the Muslims in government services in the year 1930-31 which highlight how discriminated against they were:[6]

Department	Total no of officials	Non-Muslims	Muslims	% of Muslims
Customs	124	120	04	3.2
Education	159	150	09	5.8
Judiciary	37	33	04	10.8
Medical	220	188	32	14.5
Revenue	148	113	35	23.6
Treasury	201	188	13	6.4
Police (IGP)	83	71	12	13.2
to Sub-inspector)				
constabalory	1378	728	650	47.1

5. *Saraf Mulk Raj* ***Fifty years of Journalism.*** *P.72*
* *Before 1947, Udhampur district included the whole of Doda district and most of present Udhampur district except the portion that formed the part of Reasi.*
6. *Khan G.H.* ***Freedom movement in Kashmir 1931-1940,*** *Light and Life Publishers P120.*

The state administration was infact manned by Non-Muslims, mainly by Punjabi Khatries, Dogra Rajputs and Kashmiri Pandits. As per the census of 1941 the Jammu province accounted for twenty eight percent of the educated unemployed, while in Kashmir province this figure was seventy percent. The educated section of Kashmiri Muslims naturally resented this state of affairs and their visible exclusion from position of authority and opportunity. Although the poor people of Jammu were in no way better off or better treated than their counterparts in Kashmir, they were comparatively quiet and more tolerant. The Hindus had some sort of rapport with the Dogra ruling dynasty and felt both proud and secure under the Maharaja's umbrella.

But there was no such psychological link between the state government and the Kashmiri Muslims. So it was fairly easy to tap their long-felt grievances and transform those into an agitation for their removal and for justice and fair play.

The Muslim agitation supported by their sympathiers in Punjab and secretly encouraged by the British authorities fast gained ground. The inevitable confrontation culminated in the tragedy of July 13, 1931 when the police fired upon the agitators at Srinagar killing twenty agitators[7]. For Kashmiri Muslims in general this martyr's day soon became their Jallianwala Bagh tragedy. Riots occurred in Muslim-majority regions, like Poonch, Kotli, Bhimber an Mirpur. In November an antimony-lender's movement swept these regions.[8] These events and the British pressure persuaded the Maharaja to appoint a commission of

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7. *Govt-J&K, General Political records file no 92/173 year 1931*
8. *Suxena, H.L. Tragedy of Kashmir, P 134*

enquiry into the grievances of the people of the state under the Chairman-ship of B.J. Glancy. It submitted its report in March 1932 which recommended that the minimum qualification for appointment to government posts should not be pitched unnecessarily high and effective measures should be taken to ensure that no community is discriminated against.[9] It also recommended the establishment of democratic institutions and the abolition of a few vexatious taxes.

While the commission was conducting its enquiry events in the state was moving fast. Political situation in the valley was never to be peaceful as before. In October 1932 Sheikh Mohammad Abdullah founded the **All J&K Muslims Conference** to spearhead, which was to be infact, Kashmiri Muslim's struggle against the Dogra rule.[10]

Two years later the state legislative Assembly known as the **Praja-Sabha** was formed in October 1934. This sabha consisted of 75 members out of whom 33 were elected by different communities on a franchise which didn't cover more than three percent of population.[11] It was a strictly limited democracy where no woman had the right to vote.

Elections to the Praja Sabha were held during the same year and these witnessed the widening cleavage between the Muslims and Non-Muslims. The above-mentioned Muslim conference and another organisation the Azad Muslim Conference turned these elections into a "war between under privileged and Privileged". The Hindu voters also were mobilised by emotional considerations by

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9. *Glancy Commission Report, P9-18*
10. *Bazaz, P.N. op. cit, P164*
11. *Das Gupta, J.B. op. cit P59*

secretarian groups, (Sanatan Dharam Yuvak Sabha of the Kashmiri Panidits and the Hindu-Sikh Naujawan Sabha of Jammu).

The trend which had erupted of waging a struggle for the welfare of the masses on purely communal lines was soon realised by the leadership of the Muslim Conference. In the meantime, Sheikh Mohammed Abduallah had come in contact with Pt. Jawahar Lal Nehru at Peshawar in 1937 and British-Indian authorities too had started cold-shouldering him after the passing of the Government of India Act of 1935 and the conclusion of the Gilgit Agreement with the Maharaja, in the same year. So, mainly to secure the support of the Indian nationalists, the Muslim Conference renamed itself as the **J&K National Conference** on June 11, 1939.[12]

The course of events and the ideological currents that swept the valley led to the publication of a document named the **Naya Kashmir,** in 1944. This was to become the sheet-anchor of the ideology and policies of the National Conference.

It aimed at the establishment of a socialistic pattern of society through a planned upliftment of the peasantry and the working class. It also demanded a National Assembly comprising people's representatives each representing 40,000 people.

Jammu in the meantime, had experienced its first political agitation in 1943 as prices soared and food became scarce. All sections of the population joined hands and started the **Roti-Agitation** against official inefficiency and apathy. The more politicised Kashmiris were not to be left behind and in 1946 Sheikh Abduallah launched the **Quit-Kashmir movement** demanding

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12. Saraf, M.R., op. cit; PP154-156

the removal of the Dogra ruling dynasty from the state.[13] However, this movement was confined essentially to the Kashmiri Muslims and received some support in the Muslim majority provinces bordering Punjab. The State Government resorted to repressive measures including the arrest of the National Conference leaders. When Nehru tried to enter the state to help the agitators he was arrested at Kohala, in June 1946. This incident secured for the moment national coverage. Sheikh Abduallah, though behind the bars, was elected president of the **All India State People's Conference** in 1946.[14] Thus the popular movement in Kashmir became a part of the Indian national movement.

It should be noted that, even when the political agitation in Kashmir was at its height, there was a little visible ill-feeling between the Hindus and the Muslims of the valley. This unique communal cordiality survived the communal carnage in the rest of India in 1947 and for many years thereafter. But in Jammu region, particularly in the areas adjustant to the Punjab, communal bitterness spread fast leading to riots from the Autumn of 1946 and to the treacheries by Muslim soldiers and officers from this region when aggression actually took place in October 1947.

Still, when independence came, a majority of both the Hindus and the Muslims apparently preferred to remain united and independent under the Maharaja. Taking the geography and demography of the state and his own dynastic interests into consideration the Maharaja had little option but to opt for a status-quo in its relation with the two new dominions. The majority of his subjects apparently supported his decision. But his hands were

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13. Abdullah Sheikh, Mohd Atish-i-Chinar PP 357, 58
14. Yasin Mohammad, op. cit P 29.

forced when, on October 22, 1947, armed raiders in large numbers entered the state from Pakistan.[15]

Left with no option the Maharaja appealed to the Government of India on October 24, 1947 for help against the invaders and signed the **Instrument of Accession** on the 26th Oct., 1947 in response to the latter's demand. Thus on 27th Oct., 1947 J&K became an integral part of Indian union and Sheikh Mohammad Abdullah, who had been released from jail a month earlier, was soon appointed its emergency administrator.[16] The country and particularly, the people of the state have every reason to place on record their deep debt of gratitude which they owe to one of India's greatest statesmen, patriots, nationalists, public spirited citizens and politicians of high order, Sheikh Mohammad Abdullah, but for whose initiative, stewardship, tireless endeavours and decisive leadership, the state would not have come out of the turmoil, chaos and confusion through which the state was passing at the time of partition. Sheikh Sahib's contributions which are mentioned in chapter IV at the pages 88, 89, 90 would be remembered for ever which he made for seeking rights of the exploited masses in the field of social Justice and in its brief reference here, the author considers, quite appropriate and essential. However, the long standing bitterness between the Maharaja and the Sheikh soon surfaced and friction between their aims and decisions became increasingly visible. The Sheikh and his National Conference then enjoyed the support of Indian National Congress and the Government of India and ultimately the Maharaja had to leave the state by abdicating the throne, on June 9, 1949, in favour of his son Karan Singh. Henceforth the Sheikh as Prime

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15. Koul Bhat, op. cit PP 166

*16. Alan, Campbell Johnson, **Mission with Mountbatten**, London, 1951 P225*

Minister of the state was all powerful and the centre of the political gravity shifted from Jammu to Srinagar.

Although the undisputed Muslim leader of a Muslim majority state had endorsed the state's accession to India and had extended to all Non-Muslims assurances of safety and dignity[17], yet for the Hindus of the Jammu these events of late 1947 were emotionally unacceptable. This feeling of deprivation among the Hindus, particularly of Jammu, led to the rise of the Praja Parishad under the leadership of Hari Wazir and Pt. Prem Nath Dogra. It was essentially a reaction to the aggressive authority by Kashmiri-Muslims and a protest by the people who felt not only politically ignored but also economically victimised by **Big Landed Estate Act** and the **Debt Act,** both of which hurt the Hindu land-lords and money-lenders, in particular. Soon the Praja Parishad became the mouth-piece of the Hindus of Jammu against the Kashmiri Muslims in power and clashes between these two became common since early 1949. The Parishd opposed the government's economic reforms, its anti-Maharaja stance, and emphasis on the separate identity and constitution of the state. They on the contrary, stood for the state's complete merger with the Indian union and launched an agitation for the abrogation of Article (306), later known as (370). They accused the majority in power of ignoring the interest of Jammu region, in general, and of the non-Muslims, in particular. They received active support from the Hindu Maha Sabha, the R.S.S., the Ram Rajya Parishad and later the Bhartiya Jansangh in their agitation to secure the state's complete merger with India.[18] In April 1949 the Praja Parishad organised demonstration in the

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*17. Bamzai, P.N.K., **History of Kashmir** P787*
18. Puri Balraj, op. cit P116

major towns of the Jammu region. These led to clashes with the police and the arrest of the venerable leader Pt. Prem Nath Dogra.

These gave an un-precedented impetus to the process of political mobilisation in Jammu. In August 1949 members of the India's Constituent Assembly, like Dr. Rughuvira and Dr. Brahm Prakash visited Jammu and informed Delhi of the deteriorating relations between Jammu and Kashmir regions. A **satyagraha** movement was launched in Jammu in September 1949 seeking, above all, the protection of their regional and communal interests against encroachments from Kashmir by trying to draw the state closer to the Indian Union.[19] However, as the uneasy truce between India and Pakistan had been signed on 31-12-1948 and both the Unions remained busy arguing their cases before the U.N.O., the Government of India initially gave the Sheikh a long leash to prove to the world that the Muslims of the state had willingly accepted secular India. Meanwhile, socialistic legislations relating to Big Estates and Debt Act widened the gulf between Jammu and Kashmir regions and in 1951-52 the situation in the State appeared like a cold civil war.

In response to Sheikh's demand the Government of India had recognised the special status of the state, vide Article 306 (now 370) of the Indian Constitution and had agreed that it would have its own constituent Assembly.[20] Elections to it were held in September 1951, but the state authorities saw to it that nominations of all the candidates of the Praja Parishad were declared invalid so that the National Conference could capture all the 75 seats in the state assembly.

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19. Saraf. M.R., op. Cit. P144

*20. Edison, David, **Sher-i-Kashmir** Sheikh Abdullah P 74*

The newly-elected constituent assembly met for the first time in October 31, 1951. However his authoritarian attitude and insensitivity to the feelings and demands of the opposition, particularly of the non-Muslims, soon raised the political temperature of the state to the boiling point. Many leaders of various political parties outside the state had begun taking adverse note of the Sheikh's authoritarian and often anti-Indian attitude and wanted to put a lid on his authority and demands bordering an Independence. This infuriated him all the more and in April 1952, he made a highly provocative speech at R.S. Pura where he described any suggestion of full application of the Indian Constitution to J&K as un-realistic, childish and savouring of lunacy. A week later he asserted, "it would be better to die than submit to the taunt that India was our bread-giver". These statements were viewed with suspicion and fear not only by the majority of non-Muslims in the state but also by many in Delhi. Still the Government of India was in a mood to compromise with caution and the so called **Delhi Agreement** between Nehru and Abdullah was signed in July 1952. It allowed the state its own constitution, its own separate flag and the end of the Dogra ruling dynasty which was to be replaced by a Sadar-i-Riyasat to be indirectly elected by the state legislatures.[21]

The Praja Parishad opposed the agreement and launched a styagrah against it in August 1952. Many Muslims of Jammu too joined this movement and around 700 Ziladars and Numberdars resigned their posts. Educational institutions were closed for weeks and farmers stopped paying land revenue.

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21. Bakshi Ghulam Mohd. ***Kashmir Today Through my eyes*** *P18*

The demand of the people of Jammu as voiced by the Praja Parishad was as :[22]

Ek desh mein do vidhan, Ek desh Mein do Nishan,
Ek Desh Mein do Pardhan,
Nahin chalenge nahin chalenge.

In short, the people of Jammu and non-Muslims in general wanted closer association with the rest of India and were opposed to the socialistic legislations of the state government. The satyagrah continued till 1953 and in May 1953 Nehru himself visited the valley for an on the spot assessment of the situation.

His visit was followed by Maulana Abul Kalam Azad's who had to return to Delhi with the feeling of having been ignored if not insulted. Kashmiri opinion - essentially Muslim - also had in the mean time recoiled from their early warm attitude towards India with the raiders chased beyond the valley and peace restored. They now began watching the political scenario of the state and the country with increasing suspicion. They were made to believe, as many Indian leaders hinted, that in course of time the state's special status would get eroded and J&K also would become one of the so many states. Losing its identity in the vast Indian Ocean was the last thing that the Kashmiri Muslims elite were prepared to accept as a price of peace by acceding to India. Thus the political attitude of the Muslims and the non-Muslims as well as of Kashmir and Jammu came to be increasingly polarised. Even the Ladakhis led by Kushak Bakula demanded special status for their region because like the people of Jammu they feared and resented the domination of the Kashmiri Muslims. These incidents instead of releasing

22. *Madhok. Balraj Bungling in Kashmir, P124*

the tension only added to the tension that was growing between Srinagar and Jammu and between the state government and the centre. Meanwhile, Dr. Shayama Prashad Mukerjee was arrested near Lakhanpur on May 8, 1953 when he sought to enter the state by defying the permit regulation which he and his supporters did not recognise. He was shifted to Srinagar as a prisoner where he died in suspicious circumstances on June 23, 1953.[23] This further fuelled the fire of the anti-Sheikh agitation till the Government of India decided to act through the Sadar-i-Riyasat to dismiss the Sheikh's government and to arrest him and Afzal Beg. His longtime associate G.M. Bakshi succeeded him as the head of the state government on August 9, 1953.[24] The first phase of the political changes unleashed by the country's partition and the state's accession to India appeared to have come to a close.

However, these years under the leadership of Sheikh Sahib since 1947 were not just years of turmoil and tension but were of considerable positive achievements also. The most important of these on the economic front were :

1. Abolition of Landed Estate Act.
2. Distressed, debtors relief Act (1950).

In April 1949 the government headed by Sheikh Abdullah appointed a land reform committee to prepare a plan for the abolition of Big Landed Estates and transfer of land to the tiller.[25] Previously, the tenant had to provide seed and agricultural implements and give the landlord 50% partly in kind and partly in cash. The total cultivated area in the state was about 2,200,000

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23. Mullick, B.N. op. cit P 36
24. Anand, A.S. op. cit: P 154
25. Beg, Mirza Mohd. Afzal ***Land Reforms Kashmir Vol. II 1952 PP56. 68***

acres most of which belonged to the Maharaja, his jagirdars and a class of landlords called **Chakdars.** The landlords rented the land to the tillers under feudalistic conditions of tenure. A total of 82,479 acres belonging to **chakdars** was mutated in the name of the tenant by the administration immediately after its assumption of power. The orders with regard to the abolition of Chakdari were issued on July 13, 1950, a day which is annually celebrated as Martyr's Day.

By the abolition of **Zamindari** system the landlord was allowed to keep not more than 160 Kanals (20 acres) of agriculture land, 8 kanals (1 acre) of land for vegetable gardening, 4 kanals (1/2 acres) as residential site and 10 kanals (1,25 acres) of orchards, altogether 182 kanals (22.75 acres). All land which were not under cultivation or not rented and were in excess of 182 kanals were transferred to the government for distribution among landless tillers or for collective farming. Thus J&K State was the first in India to introduce the Land Ceiling Act. This measure certainly helped the poor tillers who became owners of land, they cultivated. However, there was a communal angle in these socialistic measures also. While a ceiling was imposed on agricultural lands, which mostly belonged to the Hindus, it was not applied to orchards most of which belonged to the Muslims of Kashmir or parts of Doda. Similarly, the Debts Act adversely affected the interests of the money lenders who were mostly Hindus and benefitted mostly the Muslims who were in a majority.

After the enactment of the Big Landed Estate Act land was taken from 8889 big landlords mostly belonging to Jammu province. Besides, the popular government passed the Debtors

Relief Act in 1950 by virtue of which the debts of 9000 persons were abolished.[26] Besides **grazing tax** was also abolished by the popular government.

Not only this in the Agriculture sector, "grow more food programme" was launched during 1950 as a movement and to this end land which was not cultivated was given to tillers and modern techniques of farming were adopted so that self-sufficiency in food be attained.

In the field of education the government took many positive steps towards a revolutionary change. Provisions were made to impart free education to all students upto university level. It is not only the first state but probably it is the only state till date to extend this facility to its students. The J&K university was established on November 1, 1948.[27] In every district headquarter of the state Degree* Colleges were established with in a couple of years.

In the political arena the centre of gravity shifted from Jammu to Srinagar after the formation of the popular government in the state. Formerly, the upper caste Hindus, in general, and the Rajputs in particular, were at the helm of affairs of the state, but after 1947 the Muslims, especially of the valley, became the new elite in politics and administration. Now, their voice was considered to be the voice of entire state. At the height of Jammu-Kashmir tension, before 1953 Jammu was represented by one minister in the National Conference cabinet of five.

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26. *Towards solvency A Review of the distressed debtor's relief and Restitution of mortage properties Act. 1952 J&K Pub.*
27. *An Account of activities of first three years of Sheikh Abdullah's Government. Ranbir Government Press Jammu. 1951 P 5.*

Besides, none of the important office-bearer of the party in power-president, general secretary, vice-president and treasurer was from Jammu. Not only this it became a convention that the Chief Minister must invariably belong to the valley as it was essential to appease the Kashmiris. Even the Congress chief was to be a Kashmiri Muslim. The threats to law and order through sabotage, espionage and anti-Indian agitations, were more serious in the valley as such local Muslim from the valley were likely to be more effective. Besides, Kashmir's international importance further necessitated that at a world fora the state of J&K was to be represented by a Kashmiri, especially a Muslim of the valley.[28] The riots, the refugees and all that happened since 1947 injected the virus of communalism among the population of Jammu and hence forth the city of Jammu had remained a citadel of Jansangh and B.J.P. The political tussle between Jammu and Kashmir leading to the demand for Jammu's autonomy had its wider fall out. Since 1931. there had been discontent in the Kashmir valley but Jammu was, by and large, peaceful. Hence forth Jammu became the centre of agitations against the new changed situation.

Previously, the Hindus of the state were in favour of the state's full autonomy and many of them in 1947 even wanted it to be independent. But now the role was reversed. While the Kashmiri Muslims became the champions of the state's autonomy, the Hindus became advocates of closer integration with India.

Last of all, it is worth recording that after the turmoil of 1947 the people were politically awakened and became conscious of their rights.

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28. *Interview with Raizada Madan Lal Vaid Transporter.*

The experience of migration and of approaching the authorities for aids, loans, and shelter enlarged the mental horizons of the refugees. Illiterate villagers from remote areas now moved into towns, lived in refugee camps, formed their own groups, met and bargained with the government officials and often staged demonstrations just for an opportunity to survive in new surroundings. These actually brought them face to face with the problems and the ways of the modern world and forced upon them a degree of maturity and collective activism which they might not have acquired in their villages for generations. These changes were contagious and affected the entire community. Besides, adult franchise gave the common man a new importance and confidence and mobilised them politically as nothing so far.

Because of the forces unleashed by the traumatic events following the country's partition the people of this state underwent a veritable revolution in their attitudes and relations among themselves. Those who had been very backward politically soon became more involved in politics than their counter-parts in most of the country.

CHAPTER-V

ROLE OF MAJOR SOCIAL ORGANIZATIONS

Caste system is perhaps one of the most controversial social institutions of human history[1]. In India, particularly among the Hindus, it is considered to be the general form of social organization[2] for classifying the population according to different social and working orders.[3] Certain social organisations existed even in traditional India for regulating the affairs of different castes and economic groups. But, in their modern sense, such organisations came into being only in late nineteenth century when different elite groups felt the necessity of forming their own caste or denominational organisations to press for facilities for their fellow members, to settle disputes amicably, and to eradicate social evils.

In Jammu province by the beginning of twentieth century important social, religious and regional groups had begun forming their own organizations and their efforts did have some influence in reforming the lives of the people.[4] The most popular among the major social organisations was the Dogra Sadar Sabha.

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1. *Chopra, Puri and Das, op., P 79*
2. *Ghurye G.S; **Caste and Race in India**, Popular Prakashan, Bombay, P 97*
3. *Census of India 1941, 354*
4. *Census, 1911, K, Part I, PP211, 212.*

THE DOGRA SADAR SABHA.

In order to discuss various problems of the people of this state, a meeting of about seven hundred citizens belonging to different castes and religions was convened at Jammu on June 12, 1904. In this meeting it was unanimously agreed by those present to form a body known as the "Dogra Sadar Sabha" to promote the cause of the people and to realize their cherished desires and aspirations.

One of the prominent persons to sign the resolution was Raja Amar Singh, the brother of Maharaja Partap Singh. It is evident from this that the resolution had royal support.[5] The first elected office-bearers of this organisation were as under :[6]

1.	Pandit Ganesh Dass Shastri	President
2.	Mian Jwala Singh	Vice-President
3.	Sheikh Ali Mohd.	Vice-President
4.	Lala Hans Raj Mahajan	Secretary
5.	Pandit Manohar Nath Koul	Assistant Secretary
6.	Shaibzada Hazrit Shah	Assistant Secretary
7.	Lala Jai Ram	Treasurer

The main objectives for which this organisation came into being are as under:[7]

1. Strengthening the social and cultural unity by promoting mutual co-operation and goodwill among different social and cultural groups in the state.

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5. *Saraf. Mulkh Raj. Op. cit ; PP257, 258*
6. *Saraf. Mulkh Raj. **Riysat Jammu wa Kashmir Kay Pratham Lok Priya Jaita, Sher-i-Dugar Lala Hans Raj** (1866-1944) Dogri in Hindi script*
7. *Jammu 1968. PP. 15, 167 (7) The **Dogra Gazette**, Weekly. (Urdu) Jammu. Dec. 5. 1935. P2*

2. Peaceful persuasion of the government to accede to the genuine demands of the people.

3. Struggle for social cultural and economic development of the state.

4. Rousing social and political consciousness among the people.

5. Bringing into the notice of the authorities the wrong actions and policies of the government.

6. Struggle for granting more and more right to the Permanent residents of the state.

7. To mobilize the state government for the spread of education. In order to give wide publicity to its programmes and policies the Dogra Sadar Sabha started the publication of the Dogra-Gazette from Jammu, in 1906[8]. It sought to awaken social and political consciousness among the people of the Jammu region.[9] The Dogra Sadar Sabha made earnest efforts to eradicate, mass illiteracy among the people. Though no educational institution was opened by the Sabha, it urged the government, through resolutions passed from time to time, to impart free and compulsory education and to open colleges, high schools and technical institutions.[10]

It also voiced the need of imparting education to lower-castes and of granting liberal scholarships to students. The

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8. *G. J&K, O.E.R; F No. 51/1-21 of 1908, 153, 203 Ram Wazir Ganga, Op. cit; P3*
9. *Ibid, P4*
10. *Ibid PP5, 6*

resolutions passed by the Sadar Sabha carried much weight with the government, since the members of the Sabha were mostly influential people.[11] In addition to it, the Sabha also granted financial assistance to needy students out of its funds.[12]

It was the first organisation in the state to demand preference for the state subjects over outsiders in government services, trade and industry[13].

At last the government passed a law regarding state subject in April, 1927. Even after the enforcement of the term "state subject" the sabha continued bringing into the notice of the government cases of fictitious state-subject certificates issued to outsiders and succeeded in getting many of these certificates cancelled.[14]

10. Information is based on various resolutions passed by Dogra Sadar Sabha from time to time. Details of these resolutions is available in the **Dogra Gazette,** dated December 5, 1935, P2.

Besides, its social activities, the Dogra Sadar Sabha began taking part in political affairs also, during the reign of Maharaja Hari Singh. It favoured the activities of Indian National Congress in freedom movement. Some members of the Dogra sadar sabha were present in the annual session of Indian National Congress at Lahore in 1929 and they declared the Sabha to be the Congress committee of Jammu & Kashmir State.[15]

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11. G. J&K. O.E.R ; P. No 234 /P-47 of 1912. P1
12. Ram, Wazir Ganga, Op. cit ; P3
13. The Dogra Gazetter (Urdu) Jammu, Sept. 15, 1935, PP 2, 7 ; Oct. 17, PP3, 10, Nov. 14, 1935, PP3, 6 ; Dec. 5, 1935, P2
14. The Dogra Gazetter Sept. 26, 1935, P7
15. Order of Maharaja Hari Singh, dated 9, May, 1930, G.C.I ; P.P. D.F No 326 - P (secret) of 1930, P6 crown F No. 291

After 1947, The Dogra Sadar Sabha became more or less a political organisation taking a more active part in the political affairs of the state.[16] But its role in facing the refugee problem in 1947 was almost negligible. However, after 1953, the Sabha participated actively, in the deliberations of the National Conference.[17] On May 6, 1957, the Dogra Sabha adopted a resolution to work for the success of the National Conference in the elections to the State Assembly.[18]

The National conference being at the helm of affairs it did much to settle the refugees of Pak-occupied area of the J&K State. For extending this co-operation to the ruling party National Conference allowed two members of the Dogra Sabha, Wazir Ganga Nath and Thakur Rattan Singh Jamwal, to contest the elections for legislative Council on its party tickets and they won on those.[19]

THE ARYA SAMAJ

Perhaps the most effective social and religious organisation set up in the 19th century in India was the Arya Samaj.[20] Swami Daya Nand the founder of this movement was born in a well-to-do family in the Morvi state in Kathiawar. His motto was "Back to the Vedas". Swami Dayanand did such a useful work for the Hindu society that he will be remembered for generations to come. Measured by the actual success he stands on the front line of the great Indian reformers.

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16. *Ram Wazir Ganga, Op. cit - P4*
17. *Ibid PP 6-1116. Ram Wazir Ganga, Op. cit: P4*
18. *Ibid P11*
19. *Ibid PP12, 13*
20. *Census 1911, Vol. XIV, P129*

Swami Dayanand shifted the headquarters of the Arya Samaj to Lahore in 1877. A network of its branches soon spread throughout the Punjab and the movement gained great momentum. This movement soon spread to Jammu province because of its close cultural and commercial contacts with the Punjab.

The district of Jammu, Mirpur and Kathua were affected by the activities of the Arya Samaj because of their proximity to the Punjab. Apart from this, many Punjabi Arya Samajis employed in the state services did appreciable work to spread this movement in this part of the country.[21] By the end of 1891 branches of the Arya Samaj were founded at Jammu. Presently it is called Arya Samaj Daya Nand Marg, Jammu. The credit of founding this Samaj goes to Punjabi traders and state officials of Jammu.[22] Another branch of the Arya Samaj, originally called the Nagar Samaj, was established at Jammu in 1895. It is now called the Arya Samaj Purani Mandi[23].

The Arya Samaj was the first organisation to start a socio religious reform movement among the Hindus in this province.

A large number of depressed classes, like the Meghs, Dooms, Chamiars, were deeply moved by the ideology of the Samaj. By joining the Samaj they wanted to cut the shackles of untouchability and to attain a higher social status. Moved by these factors, the Arya Samajists of Jammu started a movement for the reclamation of the depressed classes to the Hindu religion.[24]

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21. *Vidyarathi, S. Harish Chander,* ***Jammu Kashmir Rajya Maen Dogra Samaj Ka Ithas*** *(Hindi) 1978, PP 4, 5*
22. *Vidyarathi , Op, cit : P3 Census 1921, k. Part I P62*
23. *Ibid, P19*
24. *Gupta Kishori Lal,* ***social hisotry of Jammu province, 1901-1961*** *Ph.D thesis, Jammu University PP286-292 : J&K Government old English records F. no. 312/7 c of 1919*

During 1911-1921 the Arya Samaj of Purani Mandi and Arya Samaj Dayanand Marg were working actively in Jammu district, especially in its tehsil of Ranbir Singhpura.[25] Besides, their activities spread over to Udhampur, Bhaderwah, Kishtwar and Reasi tehsils also.[26] The Arya Samaj, Mirpur was ahead of all in their untiring energy in admitting over 9,000 Basiths to the fold of Arya Samaj, mostly from Kotli, Rajouri and Reasi tehsils.

While in the whole of this state there were only 79 Arya Samjis in 1901 their number rose to 1047 in 1911 and to 23, 116 in 1921[27]. Of them 22,994 were in Jammu Province, alone. By the year 1931, the number of Arya Samajis in this province had gone upto 92,725 showing an increase of 303.2 percent since 1921. This surprising increase was mainly because of the vigorous propaganda and proselytizing activities among the Harijans by the Arya Samaj.[28]

The district-wise number of the Arya Samajis in 1921 and 1931 was under :[29]

District	Actual Number of Arya Samajis	
	1921	1931
Jammu	5595	43710
Kathua	7930	16271
Udhampur	24	17641
Reasi	5515	7611
Mirpur	3930	7492

25. *Census of India, 1921, k. part I, P62*
26. *Ibid, P63.*
27. *Census of India, 1931, J&K Part I, P 296.*
28. *Census 1931, J&K Part I, P 321*
29. *Ibid, P 296*

The above figures bear testimony to the fact that the Arya Samaj movement had taken deep roots in all the districts of the province, particularly in Jammu, Udhampur, Kathua and Mirpur. A branch of the Arya Samaj was founded at Udhampur in 1921-22.[30]

During the year 1941, the total number of adherents of the Arya Samaj in this province was 85,656.[31] This apparent fall in their number since 1931 was due to the fact that in 1941, a big conference of the Harijans of the Jammu province was convened at Khari village in Jammu district, in which a decision was taken that the Harijans should get themselves recorded as Hindus instead of Arya Samajis, in the census of 1941.[32]

The Arya Samajists were also engaged in imparting education to members of the depressed classes.[33] and made the down-trodden realize that they were as good as these higher castes and that education was not the monopoly of the latter. It started primary schools for boys and girls of depressed classes at Jammu, Akhnoor and Chhamb.[34]

In those institutions students belonging to all castes got admission. Moreover, the Arya Samaj Purani Mandi, Jammu established Arya Kanya **Vidyalaya** Jammu D.A.V. High School Jammu and Arya Kanya **Vidyalaya** Rehari, Jammu. These institutions are still flourishing.

Apart from these schools even **pathshalas** were opened by the Arya Samaj at Narayana, Chhamb, Akhnoor, Barnai and

30. *G. J&K. G.D.R : F No. 1621 of 1922 P 9*
31. *Census 1941, J&K part I and II. P337*
32. *vidayarthi Op. Cit : P102*
33. *Census 1931 J&K Part I, P264*
34. *Vidyarathi. Harish Chander. Op. cit : P106*

Ranbir Singh Pura in Jammu district and in Kathua, Poonch, Mirpur, Noweshra and Udhampur Tehsils. However, by the year 1961, most of the institutions been closed down for one reason or the other, however, a middle school at Kathua and Kanya Vidyalaya at Udhampur still survive.[35]

As a result of large scale reclamation of the converts back to the fold of the main stream of Hinduism the population of Arya Samajists in 1941 was decreased to 1,52,536 from 1,70,928 in 1931. In 1941, they represented only 18.8% of the total Hindu population against 23.2% in 1931.[36]

The Anjuman-i-Islamia, Jammu.

The Anjuman-i-Islamia, Jammu, the oldest socio-religious organisation of the Muslims of this province was established in 1893 with its headquarters at Jammu.[37]

By the first quarter of the twentieth century the Anjuman had established its branches in many parts of Jammu Province including one at Mirpur in January 1923 and another at Kotli in June 1923.[38]

The main aim of the Anjuman-i-Islamia was the furtherance of the true Islamic practices, educational advancement of the Muslims, eradication of social evils and protection of the rights of the Muslim community.[39]

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35. *Ibid ; PP47 ; 111*
36. *Census of India, 1941, P54*
37. *G J&K, G.E.R ; F No. 333312/7-C of 1919, P51 : list of sabhas and societies.*
38. *G J&K, O.E.R.; F No. 1621 of 1622, PP 6, 8 ; list of sabha and societies.*
39. *Khan, Ghulam Hussan, **Freedom Movement in Kashmir** 1931-1940, New Delhi, 1980, PP 76 77.*

For this purpose the Anjuman organised public meetings to mobilize Muslims opinion for the true practice of their religion and for making them aware of the need of educational advancement of their community, for abandoning social evils and for passing resolutions and submitting them to the government for consideration regarding the problems faced by them from time to time.[40]

However, the activities of the Anjuman were confined only to the urban areas and the rural Muslims were left virtually untouched, on whom the local mullah and Pirs wielded great influence.

For educational advancement of the Muslims the Anjuman established two schools, Akbar Islamia High School for boys and a middle school for girls, both at Jammu. At Mirpur, Poonch and Kishtwar too the Anjuman had opened schools for boys. In these schools it was mainly religious education that was imparted, and for running these institutions grants-in-aid were also received from the state government.[41] However, as already stated, there was no marked educational advancement among the Muslims.

During the partition of the country and riots of 1947, the Anjuman played no significant role to solve the refugee problems or to provide help to the shelterless refugees coming from the affected border areas.

The Anjuman Ahl-i-Sunnat-ul-Jamait and Anjuman Ahl-i-Shaia

In the first decade of the twentieth century, two other Muslim social organizations, namely the Anjuman Ahl-i-Sunat-ul Jamait

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40. Khan, Ghulam Hussan, Op cit, PP 76, 77
41. Census 1921, k. part I, P 64 ; census 1931, J&K Part I, P 298

and Anjuman Ahl-i-Shaia, had come into existence, with their head-quarters at Jammu. The objectives of both these organizations were also the same as that of the Anjuman Islamia, i.e. religious preaching, spread of education, and helping the orphans and the needy.[42] But the border areas were the least affected by the activities of these organizations who had no branches there.

The Guru Singh Sabha

The Guru Singh Sabha came into existence with its establishment at Amritsar in 1873 and at Lahore in 1879. Since then the Singh Sabha has been regulating all the religious matters and the reform movements of the Sikhs not only in the Punjab, but also in this state.[43] In Jammu and Kashmir state two branches of Guru Singh Sabha were established at Jammu and Srinagar in the eighteen nineties.[44]

Since a fair proportion of the Sikh population lived in the border areas of Poonch, Mirpur and Muzaffarabad, branches of the Singh Sabha were established there also, in the beginning of the twentieth century. Besides these Guru Singh Sabhas, the Gurdwara of Nagali Sahib of Poonch was the greatest source of religious inspiration for the Sikhs to which they attach great reverence even now.

In spreading literacy too commendable efforts were made by the Sri Guru Singh Sabhas of the state. Besides running two schools, Gurmat Kanya **Pathshalla** and Khalsa High School in Jammu City, they also run a school at Mirpur.[45] The school run

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42. *G. J&K, O.E.R.F No. 312/7-cc of 1919, P5 G J&K, G.Dr; F No 1621 of 1922, P6*
43. *Singh, Khushwant, A History of the sikhs, 1839-1864, Vol II, New Jersey, 1966, PP 141, 142.*
44. *G. J&K, O.E.R; F No 312/7-c of 1919, P5.*

by the Sri Guru Singh Sabha were getting grant-in-aid and financial assistance from the State Government[46].

The Sri Guru Singh Sabha also granted liberal financial assistance to orphans, widows and the needy. In this direction the gurudwara of Nangali Sahib Poonch was doing commendable job. It was running **Ashrams** for the orphans where both shelter and some education were provided to the needy orphans. One of such **Ashram** was at Digiana, Jammu which was run by a Sikh Saint of Nangali Sahib Poonch's Gaddi. Whole of the Sikh community was emotionally attached to the **Ashram** because of their religious sentiments. They all contributed liberally for its running and management. Even now this **Ashram** is doing praise-worthy job for the welfare of the Sikhs.

During the partition and riots of 1947, a large number of Sikh refugees from the border areas, particularly Muzaffarabad, Mirpur and Kotli migrated to Jammu city and its adjoining areas, before their Camp rehabilitation at Simbal camp, Gole Gujral, Bhore Camp, Digiana Camp.

Rajbagh Kathua and R.S. Pura, most of the Sikh refugees were provided with food and shelter in different **Gurudwaras** till their transfer to Nagrota refugee camp by government agencies. Even after their transfer to government-run camp some of the Sikh refugee families stayed away in different gurudwaras till their final rehabilitation and settlement in different parts of the state,[47] particularly Jammu and its suburbs. In short, Sri Guru Singh Sabha and its gurudwaras played a very significant

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45. *A.S.R. Mirpur tehsil, 1933, P 63*
46. *Adm. R. Edu. Deptt. S. 1978 (1921-22 AD), P 10* ***Budoet Estates of Education Department*** *S. 1989-90 (1932-33) G. J&K, P 300*
47. *Saraf Mulk Raj,* ***Jammu and Kashmir Encyclopaedia 1846-1946*** *(Urdu), 1946, P 103.*

role in solving the acute refugee problem.

The Dharmarth Trust

Maharaja Gulab Singh was a staunch Sanatanist. Soon after assuming the reins of the state in 1846 he issued a Royal Proclamation opening treasury of Sri Ragunath ji. The purpose of establishing such a treasury with liberal grants and donations by the state government was to maintain and construct temples in different parts of the State. Besides, it ran **Sadavarats** (places of distribution of food, etc to the travellers not only in the state, but also outside in the holy places of the Hindus, at Kashi, Varanasi, Gaya, Ayodhya and Brindaban[48].

Maharaja Gulab Singh appointed his son Ranbir Singh the trustee of this endowment. In 1884, Maharaja Ranbir Singh appointed a council, called the "Dharmarth trust", to supervise, manage and protect the funds, temples and other estates. He also got framed the constitution of the trust.[49] During the turmoil of 1947, the Dharmarth Trust did highly commendable job of rendering all possible help to the trouble torn refugees, who were forced to flee their homes from the areas adjoining Pakistan.

The Dharmarth trust opened all their **Dharmshalas** and temples to the thousands of refugees. Free **langars** were started for them. For this purpose the trust spent over fifteen lakhs of rupees in all. The trust left no stone unturned to provide every possible relief to the refugees, irrespective of their caste or religion. Till the transfer of these refugees to government run refugee camps at Nagrota (Near Jammu) and other places, the trust continued extending its help to trouble-stricken refugees.

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*48. Sufi, G.M.D; **Kashir**, Vol. II, Lahore, 1949; P 791 Nargis, Nar Singh Dass, **Tarikh Dogra Desh** (Urdu), Jammu, 1967, P 685.*

49. Ibid; Sufi, G.M.D; Op; P 792.

Caste-Group Organizations

Like the organizations discussed earlier important caste organisations did play a significant role in the social life of the people in this state, particularly in Jammu Province. Higher caste-groups, like the Brahmins, Mahajans, Rajputs and Khatris established their own organizations by the beginning of the twentieth century. The purpose of all these caste organizations was the betterment of their fellow members and regulation of their customs and traditions.

The Mahajan Sabha.

Mahajan Sabha, Jammu, was the earliest of all the caste organisations in this state. It was founded by the great social reformer, Lala, Hans Raj Mahajan, in 1892[50], under its early name Mahajan Vinod Sabha. In 1910, in its sixth annual conference held at Ram Nagar, the name of this organisation was changed into the Mahajan Sadar Sabha. Till 1954, it continued to function under this name when it was renamed the Akhil Bhartya Mahajan Shiromani Sabha.[51]

All the local Mahajan Sabhas in the rest of the country were affiliated to the central organisation till its head-quarter shifted from Jammu to Shakargarh (Now in Pakistan) in 1931 and to Lahore in 1933. Till 1947 its head-quarters remained at Lahore. Thereafter, its head-quarters were shifted to Pathankot in April, 1950 and to Delhi in April 1953. Its head-quarters under its new name of Akhil Bharatya Mahajan Shiromani Sabha continues to be at Delhi.[52]

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50. Mahajan Master Chet Ram, ***Akhil Bhartya Mahajan Shiromani Sabha ka Pachatar Sale Itihas,*** *(Urdu) Delhi 1968, PP 7 to 9*

51. Mahajan, Master Chet Ram, Op. Cit : PP 8, 17, 105

52. Saraf Mulk Raj, Jeewan Charitar Sher-i-Dugar Lala Hans Raj Mahajan (1860-1944) Jammu 1967, PP 150, 314.

Aims.

The main aims and objectives for which the Mahajan Sadar Sabha was formed were to bring different sub-castes of the Mahajans into close contact, to infuse a spirit of mutual love and brotherhood among their caste-fellows, extending financial help to the widows, orphans and destitutes, to eradicate social evils, to work for social, economic and moral progress of the Mahajans and to seek the amicable solution of all problems.[53] They also published a weekly the **Mahajan Journal** since 1907.

Role of the Mahajan Sabha.

Before the nineteen-thirties marriage by exchange was quite common among the Mahajans and other caste-groups in this state, particularly in Jammu Province. But in its different annual conferences the Mahajan Sabha strongly condemned the practices of marriage by exchange.[54]

Special mention may be made of the fourteenth conference, held at Gurdaspur in October 1928, Under the presidentship of Lala Hans Raj and the nineteenth conference held at Mirpur in 1935, under the presidentship of Lala Mehar Chand Mahajan, where the system of marriage by exchange was strongly opposed by passing unanimous resolutions to eradicate this evil forthwith. The Mahajan Sabha made highly commendable efforts,[55] for the eradication of other social evils also, such as child marriage, conjugal-age disparity and curtailing unnecessary huge expenses during marriages and deaths. Liberal financial assistance and scholarships were also given by the Sabha to orphan students, widows and destitutes.[56]

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53. *Mahajan master Chet Ram. Op. Cit; PP 280, 289.*
54. *Ibid; PP46.*
55. *Ibid. PP 64.*
56. *Mahajan Master Chet Ram: Ibid PP 243, 247, 249, 251*

During the holocaust of 1947, the Mahajan Sabha, Jammu, like other caste organizations, rendered every possible help to the refugees from riot-hit areas of the state, particularly the border areas adjoining Pakistan. Besides giving shelter in its building at Sabzi Mandi, Jammu, and in individual houses of its members, the Sabha rendered financial help also. Its volunteers served the refugees by providing them with cooked meals at other places of Jammu, such as at Gita Bhawan, different temples, Dharamshalas and school buildings, where most of the refugees stationed before their transit to government-run camps.

The Rajput Amar Sabha.

After the establishment of Mahajan Sadar Sabha, all caste groups soon established their own organization for the promotion of their own interests and for the cultivation of close contacts of various subcastes within their own fold. Rajputs of this state too established their own caste-organisation in 1906, called the Rajput Amar Sabha, with its headquarters at Jammu.[57]

Maharaja of the state, being a Rajput, himself, headed this organisation. Lala Hans Raj Mahajan, being a great social reformer and founder of Dogra Sadar Sabha, was honoured by Rajput Amar Sabha by electing him as its first general secretary.[58] The appointment of Lala Hans Raj Mahajan bears testimony to the fact that Rajput Amar Sabha was free from any caste prejudice and welcomed different hues and views for the betterment of their community.

The Maharaja himself being the final authority of the

57. *G. J&K . O.E.R: f No. 312/7-C of 1919. P3; Saraf Mulk Raj. Op: cit; p 209.*
58. *Ibid. P 210.*

Sabha, reflected that it was a-well organized and powerful social organisation. It was empowered to regulate all the social and religious matters of the Rajputs in the state. It got royal support in expeditious disposal of various social disputes among the Rajputs. Like other caste organisations, Rajput Amar Sabha too discussed various social and religious matters in its annual and other periodical meetings.[59] It also impressed upon its members the need to eradicate various social evils, such as child marriage, age disparity in marriages, purdah system and female illiteracy. As Long as the Maharaja was its head, the Rajput Amar Sabha was a very powerful body. Later it lost much of its importance, though it has maintained its existence even to this day.

To provide relief and assistance to riot-hit refugees of the border areas of state, the Rajput Amar Sabha, Jammu, was not behind other social organisations. Its volunteers provided them with every possible help, particularly with shelter at different places in Jammu city and to shoulder with other agencies and did a lot to provide every possible relief to the victims of border areas.

Mohyal Sabha

Mohyals who claim to be descendants of the Sapt Rishies trace their origin to the **Sarswat Brahmins.**[60] The seven sub-castes of the Mohyals are Bali, Bhimwal, Chhibber, Datt, Lau, Mohan and Vaid. They all were the progenies of the Mohyal rulers of different states of northern India, particularly of Punjab, and have a checkered histories.[61] They do not accept alms but

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59. *Punjab District Gazeeteers Vol. XXI-A Gurdaspur District, Supdt Gvernment Printing Punjab, Lahore, 1915, P51.*
60. *T. P. Rusell Stracy* ***The History of the Mohyals the Militant Brahman Race of India, 1911, P1***
61. *Ibid, P9*

live independently on land or by joining the Police and the army. Though now some have adopted trading as their profession.

The Mohyal Mitter Sabha in Jammu, which came into being on 12 January 1892 remained unaffected by the partition and is functioning undisturbed for the last 104 years. The Mohyal Mitter Sabha Jammu had many branches at Mirpur, Poonch, Kotli, Bhimber and Mazzaffarbad.

The Mohyal community living on the side of the Indian border prior to partition were employed mainly in agriculture and military service proved themselves to be fine soldiers and rose to respectable positions in the civil departments but they were particularly a martial race.[62]

The J&K Mohyal Sabha as mentioned in the preface of its constitution written by Late Justice BK. Ishwar Singh then advocate, intended to help the sufferers of Pakistani attack on J&K State in 1947, but Sheikh Mohammed Abdullah's Government ordered that no one except the government could serve the refugees. So Pt. Prem Nath Dogra as the head of the Hindu refugee-aid-committee and all others withdrew themselves from rehabilitation work. Thus Mohyal Sabha Jammu could do nothing for the Mohyal refugees while they were left at the mercy of the government. Afterwards no one guided them for rehabilitation purposes and in the absence of any matured leadership Mohyal refugees could not get full benefit of rehabilitation from government and were thrown to backward areas where they were forced by the circumstances to go out for livelihood and to hardly get low paid services by their own efforts or to start low standards shops.

62. *Ibid. PP 25.*

Some of them by their own efforts have raised their standard of living now. This community has suffered much more than others by the partition of 1947. (See Appendix-K)

The Dogra Brahman Pratinidhi Sabha.

Like other caste-groups, the Brahmans of Jammu province too had social awakening during eighteen-nineties. In order to promote social awakening and to unite all sub-castes of the Brahmans, excepting the Mohyals and the Kashmiri Pandits and to promote social awakening a separate social organisation, called Sri Mukh Braham Mandal Sabha was founded in 1890, with its headquarters at Jammu[63]. However, later it was felt that the said organisation could not give desired representation to all the sections of the Brahmans, particularly from the rural areas. So to give it a wide scope and to bring all sub-sections of the Brahmans under one organisation its name was changed into the Dogra Brahman Pratinidhi Sabha, sometime after nineteen-twenties.

Besides its headquarters at Jammu, the Sabha also extended its activities to other parts of the province. It established its branches at Mirpur in August 1917 and at Udhampur in 1919[64]. However, these branches did very little to bring about any visible social change. Due to the turmoil of 1947 the branch at Mirpur soon ceased to exist. By the year 1961, all its branches had been closed down for one reason or other. Only the central organisation still exists with its headquarter at Parade ground in Jammu city.

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63. *Gazetteers of Sialkot district, 1894-95, P 80*
64. ***Dogra Brahmin Pratinidhi Sabha ka Vidhan**, passed on 2 May 1965 (Hindi) P1*

During the abnormal times of 1947, the Brahman Pritinidhi Sabha, Jammu, also made commendable work by providing relief to riot-hit shelterless refugees.

Besides providing them with shelter in Sabha's own buildings at Parade ground, Jammu[65], they were stationed in individual houses of its members, till their final transfer to the migrant camps of Nagrota and other places run by the government, the Brahman Sabha did its best to provide shelter, cooked meals and clothes to the refugees irrespective of caste or religion. Its members worked shoulder to shoulder with the people of other castes and communities, to provide every kind of relief to the refugees reaching Jammu from their abandoned homes.

The above stated-facts reveal that the activities of all social organisations were concentrated mainly in urban areas, more particularly in Jammu city. The rural areas, particularly the hilly and remote corners, were totally unaffected by them. Even the activities of Arya Samaj and Dogra Sadar sabha did not extend to those rather inaccessible places. So these organizations had not much visible impact on the outlook and attitudes of the common man.

Only after 1947 visible social changes could be seen and these were mainly due to the spread of education, large-scale movement of population, the political and economic changes induced by India independence and a virtual revolution in the administration and the political life of the state.

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65. *Gazetteer J&K, O.E.R. ; F No. 312/7-C of 1919, P 3*

CHAPTER-VI

CHANGES IN PEOPLE'S LIFE STYLE INDUCED BY POST-PARTITION PROBLEMS :

The holocaust following the partition not only forced the refugees to shift their residences, from rural homes to new urban centres but also forced on them distinct changes in their habits and attitudes. Officially 1,58,000 refugees were accounted for as refugees, while many others living close to the affected areas shifted to safe regions among their friends and relatives.[1] The enforced movement of the people was determined purely by a desire to survive and escape the blood-hounds of communalism. The panic-stricken people, as elsewhere in the Indian sub-continent, fled for their lives to an uncertain future, but atleast to safety.

This escape across the border meant not just changes in place of residence but also changes in their over all attitudes and outlooks. Contemporaries took these changes in their strides but no old-timer on a visit to this region would fail take note of. These changes were bound to effect and alter the attitudes and outlooks not only of the unfortunate refugees but also of those among whom they were settled.

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1. *Qadiri, S.A.S "A report on the implementation of various Rehabilitation schemes after Aug 1953". A manuscript provincial Rehabilitation Officer, Jammu, P 1.*

Those who migrated from POK belonged to two distinct categories, the urban and the rural. The former were mostly educated members of upper castes, whether Hindus or Sikhs. They were mostly engaged in petty trades and professions. They usually joined or started their former occupations in new surroundings, after a gap of few months or a year. For them the change over from the small tehsil headquarters of the farwest to larger ones like Jammu, Kathua or Udhampur did not mean any drastic changes in the tenor of their lives and thoughts. Of course it certainly widened their outlook and liberated their attitude considerably.[2]

They found better living conditions in the urban colonies at Delhi, Pathankot, Jammu, Dehradun, Ganga Nagar (Rajasthan) and Kangra in (Himachal Pradesh). Even **Basties** at Udhampur, Noweshra, Rajouri and Natipura (Srinagar) were often better than their former village homes. There they were secure for their children and occupational opportunities which enabled them to raise their status economically and socially. Many among them later held top positions in different walks of life.

But this cannot be said about rural population hailing from Planderi, Bagh, Sadnoti, Haveli and Muzaffarabad who had no option but to seek admission to relief camps set up jointly by the central and the state governments.[3] They mostly lived in Nagrota (Jammu) and Yol camp (Himachal Pradesh) in distress, on government grant. They had no other option but to avail of the relief in those camps. For them the change was much deeper and visible.

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2. *Interview with Prof. M.R. Bakshi*
3. *Interview with Master Beli Ram Sharma ex-minister J&K*

Most of them, mostly belonging to lower castes, were uneducated, if not totally illiterate, and were engaged in cultivation or in poorly paid rural crafts.[4] A majority of them now had to find a living in non-agricultural pursuits in completely new surroundings of which they had not the faintest knowledge. Dictated by the urge for survival and helped with small loans and some opportunities most of them had to settle down in unfamiliar occupations in exotic urban surroundings. For them the shift in residence and occupation was much more than a change ; it was a virtual transformation over a short period of time.

All these new - comers had learnt the bitter way how hard and cruel life can be, and they were steeled in their determination not only to make a living but to succeed in any situation they had been hurled into by inhuman forces. The first casualty of this new approach was their earlier inhibition regarding certain occupations. Having been once forced to survive on new unfamiliar occupations and having realised the value of a job and money in ones life, they were now prepared to accept any opportunity, and most of them did succeed to make money. Now could be seen any number of Brahmins, Rajputs and Jats in trades and even Mahajans in jobs requiring hard labour. Few occupation, if any, now remained alone preserve of any particular social group.[5]

Many of the Sikh refugees hailing from Bagh, Planderi, Sadnoti and Muzaffarbad in particular took to transport as their profession.[6] Being Sturdy and hard-working their children

4. *Interview with Raizada Madan Lal Vaid transporter*
5. *Interview with Bakshi Vidya Nand Harnal Retd. S.H.O*
6. *Interview with S. Hardit Singh, President Refugees Action Committee*

whole-heartedly engaged themselves in transport industry and took no time in becoming well-to-do transporters. For them the partition proved a blessing in disguise.

Others belonging to the same areas were to eke out an existence through other means but usually more decent than they were used to previously. The refugees presently living in Simbal camp, Bhore camp, Gole Gujral and Camp Digiana are today the backbone of the public transport in and around Jammu. As a result, their standard of living improved considerably and it became visible in their way of life. Now soon they were living in concrete houses. The hygienic conditions also improved by the efforts of the state government in providing clean drinking water, electricity and drains. Those who took to agriculture started ploughing their lands with tractors with easy government loans. Pumping sets were made available where irrigation facilities were lacking. Like-wise, threshing machines made the job of farming easy which was once very time consuming.[7]

Since the state government took the initiative to settle the displaced persons of rural background on land in Jammu division more than three-fourth were settled in the districts of Jammu and Kathua. With the passage of time they completely adjusted themselves and have become part and parcel of those districts. However, some among them living in camps such as in Bhore in tehsil Jammu and Badial Brahamna in tehsil R.S. Pura and in tehsils of Sunderbani, Nowshera, Mendhar and Haveli are yet to improve their living standards, mainly because of lack of resources at their command.[8] They are still living in small huts,

7 *Interview with Balkrishan Nagar ex-municipal officer, Jammu municipality .*

8. *Interview with S. Amrik Singh Journalist*

using earthen pots in their kitchens. The main reason for their weak economical condition lay in their small land-holdings. Besides, a large number of families, viz 8400 out 21,100, settled on land could not get land allotments in accordance with the scale prescribed by the state government by its order C.O, 578/ c of 1954. Even if all of them may had got the approved scale that would not have improved their economic conditions significantly. They have split into various units and proportionate assignment of land holdings has been very nominal. The industrial and commercial life of the state in general and of the border districts in particular was disrupted to a considerable extent by the partition. There was a disparity between the property left behind by the refugees on both sides of the border.[9]

Alongwith change in their attitude towards occupation also changed their attitude towards traditions and education. Old icons of their traditions had failed them. The holocaust and the cruel world it exposed had proved that many of their earlier beliefs were wrong. Wide gaps between the professions and practices of the respected ones had been exposed. Naturally the younger generation in their heart of hearts, lost regard for the values and traditional symbols of respect that had failed them. They almost over-night, became staunch utilitarians, if not cynical, and over cautions yet enterprising[10] The challenge and opportunities thrown up by the events following the partition, had their distinct impact on the new generation's attitude towards money. Uprooted from their secure bases and often left without the economic cushion provided by the extended family the refugees soon learnt-and others slowly learnt from them the

9. *Interview with Bhai Mangat Ram Dutta ex-defence personal*
10. *Interview with L. Amar Nath Kapoor transporter*

value of money. It was essential for survival and at the same time, when utilised with courage and calculation, it could change ones fate within a few years. So most of them became good savers in commercial banks, postal saving banks or in their neighbourhood committees. In 1950 there were only two commercial banks in Jammu City, Viz Punjab National Bank and Jammu & Kashmir Bank[11]. But with the passage of time the saving habit of the common people, especially of the refugees, increased and so did Commercial activities in Jammu and other towns. These attracted other commercialised banks to open their branches in towns, like Jammu, Kathua, Udhampur, Rajouri and Poonch. The refugees and the younger generation in general became increasingly reluctant to spend on many traditional social rituals or on relatives in distress, which they considered a waste. At the same time, when they felt that they were well-off they would prefer to spend on new items, like drawing rooms better western sets of dresses that would make them appear smart and dignified. It is only due to the craze for the western dresses that in most district towns, new fashionable tailoring houses were opened and soon they had roaring business with nominal investments[12]. Prior to partition there were hardly a couple of tailor's shops even in Jammu city. Now the well-off families would prefer spending on furnitures, clubs and even on drinks, because socialisation in certain circles was considered to be a good investment. Even when they were economically worse off than their parents they would spend on the education, dress and toys for their children. Migration to towns soon made people aware of better hygienic and medical needs.

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11. Interview with Sh. Krishan Lal Gupta ex-manager State Band of India
12. Interview with Sh. Ram Lal Verma, refugee Leader.

Attitude towards spending was also reflected in their change in dietary habits. Not only those lived alone to make a living, even those with families exhibited a marked preference for eating out, either with their friends business partners or occasionally with their wives and children. Infact eating out in a western type restaurant fast became a fashion, a symbol of a modern man and an affectionate bread-winner. Naturally, for different types of customers, restaurants and **dhabas** proliferated in number and became a major source of employment.[13] At present Jammu city it self can boast of half a dozen high standard hotels, restaurants which speaks loudly about the changed habits and tastes of the people.

Eating out, especially when one is living alone, one felt freed from the traditional taboos and sons of the vegetarian and teetotallers, fast took to non-veg dishes and even to alcoholic drinks. Jammu which, before 1947, was essentially a vegetarian city-only the Muslims, Sikhs and some Rajputs were the professed non-vegetarians-soon came to be dotted with non-veg, dhabas.[14] As people became increasingly in eating out as a change or for socialisation they also became interested in new varieties of dishes, like the South Indian dosas, sambar, and chinese noodle preparations.

With new food came acceptance of new dresses also. Traditional dresses also began giving way to modern exotic one's, particularly among the urban males. Females in rural areas usually stick to the traditional Salwar and Kurta, but young women especially in towns-began having their dresses cut

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13. Inderview with Prof. K.L. Bhalla retd. Principal.
14. Interview with Sh. Subhash Sharma.

according to new designs which their grand-parents, if they were staying with them, would never have approved of. In towns it became increasingly fashionable for ladies to put on the sari, especially on formal occasions. Such changing preferences were soon reflected in the appearance of shops dealing in new dress materials and dresses of new designs. Similarly, the seclusion of women is now hardly observed, except among the Muslims. Soon women began moving freely without **Gunghats** in public places. This was quite uncommon before 1947.[15] Joint families system was a common feature of our social fabric. However after the traumatic partition, joint families fast gave way to nuclear families.[16] More significant changes than the aforesaid ones took place in inter-personal and inter-group relations of the affected population. On the one hand, the upsetting impact of new challenges and opportunities made the people-the refugees and the younger generation more than others-independent-minded and acquivisitive -assertive yet accommodating. Having been forced to fend for themselves under very adverse circumstances and to lose much of their earlier respect for traditional values they were now prone to take decisions on their own to protect and to promote their own interest, with much less concern for the feelings of others. They would not like to spend their hard-earned savings on anything they considered wasteful only because it was expected of them by tradition or by their elders. The latter naturally referred to their attitude as selfish, but this attitude spread fast among the general population the refugees settled among and inter-acted with.[17]

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15. Interview with Qazi Akhter, journalist
16. Interview with Sh. Tilak Raj Sharma, Advocate.
17. Interview with S. Sujan Singh ex-Tehsildar.

While they became more aware and assertive about their own rights, learning from experience, they became more subtle and tactful-another name of flattery and bribery-in getting their work done.[18] Many decried these developments as increase of corruption. However, the fact is that almost every phase of administration and social relationship rules tended to be relaxed in favour of those who could use force, funds or flattery. Thus the attitude and the thinking of the people changed. They realized the value of education and began to think in terms of securing proper place in the society.[19] Many of the refugees had exhausted all their savings in the process of migration and were without any dependable means of livelihood. So a number of displaced persons were forced into a life of corruption. Sometimes the muscle-men and officials were hand-in-glove with each other. The nexus between the emerging politicians and the cleverer section of officials sowed the seeds of corruption in public life. The government virtually controlled by them could not enforce the laws to check the allurement of officials who abused their authority for pecuniary and other benefits.

The partition also proved a great leveller. Millionaires rendered paupers. The landed aristocracy and the salaried middle classes received a rude economic shock and were often condemned to temporary destitution.[20] The erstwhile rich often had to make fresh start in the struggle for existence. Deprived of traditional ways of making money, most of the shop-keepers and money-lenders had to change their

18. *Interview with Prof. D.R. Bali Retd. Principal*
19. *Interview with Sh. A.R. Rather ex-Minister J&K*
20. *Interview with Comd. K.D. Sethi, journalist*

occupations to unfamiliar ones.[21]

While people in general became more self-oriented, certain caste and region-based groups became stronger than before. Common challenges and opportunities urged the people to face the former and to bargain for the latter unitedly. Whether it was the question of migrating from POK or of clearing a plot of land for cultivation, or setting up a shanty or organising a demonstration and lobbying for the fulfilment of a demand, they realised the necessity of group action and, depending on their tradition, they fell back on the existing caste-connections or regional **Biradarism.** Those coming from Mirpur, Kotli, Bhimber, Poonch Jagir and Muzaffarabad for instance, usually moved, lobbied and settled together. As a result, one finds at Jammu today certain areas occupied mainly by migrants from certain specific areas, e.g. Gurrah & Bakshi Nagar colonies are dominated by refugees from Mirpur and Muzaffarabad. Similarly Roulki and Bhimber colonies are have people from Mirpur and Bhimber almost in equal numbers. Kotli (Rehari) and Sarwal-colonies inhabited by refugees from Kotli, Mendhar and Poonch. Likewise, Simbal and Bhore Camp are inhabitated mostly by migrants from Bagh, Plandari, Sadnoti, Hazira and Rawlakote. Gole-Gujral camp has mixed population from Muzaffarabad, Bagh, Plandhari and Sadnoti.[22]

As most of them, being among the trading castes prospered economically, they also set up their own temples and community-halls, not so much out of religious feelings but as a symbol and fora of the identity and unity of their groups. The effectiveness of such united actions, when virtually

21. *Interview with L. Harbans Lal Balgotra ex - M.L.A*
22. *Interview with S. Sohan Singh ex-chief conservator of forests*

every institution and authority worked under pulls and pressures, was soon learnt by all other groups, and soon everyone lobbying for something was having so not as an individual but as a Bhaderwahi or a Poonchi or as a Dogra Rajput or a Mahajan. Since blood is thicker than water, especially in most of India, when people felt the need to form groups to mobilise support those were naturally formed on accepted lines of social division. Such groups came to the surface as a visible force virtually in every walk of life. Parochial considerations of religion and region became the order of the day. It provided undersirable impetus to many obsolete social tendencies and adversely affected progressive forces otherwise at work.

Along with these also changed ones attitude towards the state and its laws. Formerly, the state was essentially a law-enforcing authority which usually treated the law-breakers with harshness often not seasoned with justice or mercy.[23] But now the state was seen coming forward with a helping hand to settle the refugees and to alleviate the misery of the sufferers. So the state was seen in a new light, not as something to be feared and to be kept at a distance but as something to be approached and utilised for manifold aids and advantages. Not only did the state now appear with a new benign face its officials too no longer inspired admiration as before. Their contacts and inter-actions with people increased, more funds and favour changed hands, and people fast discovered that the stern exterior of the state could be softened and rules relaxed by putting the right pressure and greasing the right palm. The earlier awe for law and authority disappeared fast, especially among the literates

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23. *Interview with Sh. Balraj Puri, Journalist.*

and the urban population.[24] The weaker and less fortunate sections of the population, who could not manipulate rules and officials, felt discriminated against and would no longer respect the state as an organ dispensing justice.

What further influenced people's attitudes are the historic decisions regarding the abolition of big landed estates and certain categories of debts, and the introduction of adult franchise in this state. The cumulative effect of all these was to infuse in the common man a new confidence and sense of importance. Relieved of economic servitude, to a great extent, the common man now could be more assertive and optimistic about the future. They realised their importance as voters and clearly stated their expectations before promising their valued votes to any candidate. The political, awakening even reached a level where the refugees could demand reservation of seats to be contested by their representatives from out of 25 seats reserved for the people of POK by the J&K constitution. While democratisation of the state's polity created a rather new and different type of political elite, based essentially on parties and franchise, it also pushed them closer to the people for reasons of their own survival and success.[25]

These changes normally take place very slowly, almost imperceptively, over generations. But now under the impact of the dramatic changes that took place in the state following the country's partition and democratisation of its own polity, the same took place in around a decade, and for the common man these were the most visible and talked-of-changes.

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24. *Interview with Prof. Ram Nath Shastri*
25. *Interview with L. Om Saraf journalist*

CONCLUSION

The partition of 1947 hit the J&K State like a tornado that ripped it into two parts and, like all such natural calamities, it carried away many things of the past and brought in much that is new. Although any one, who had lived in this state, before and after the human havoc and gory partition, is a witness to the significant changes in the social and economic attitudes and outlook of the people of the state it is very difficult to quantify the same on the basis of reliable data, which does not exist. So, as of today, the socio-economic consequences of the partition of this state can be better felt than fathomed, and described than documented.

The turmoil of 1947 resulted in large scale migrations of people of all communities. Those who crossed the border into Indian territories, with bitter memories of betrayal and sufferings in POK, were forced to start new lives in new surroundings. They had few choices and were prepared to do or accept any thing to make a living. Naturally, caste based occupational divisions got blurred. People became occupationally more mobile and developed strong group sentiments in response to common challenges they faced. New lands were brought under cultivation. A class of local contractors and sub-contractors made their appearance to take advantage of the relief and developmental programmes. Prior to 1947, the people of the state preferred to stick to their traditional occupations and the vast majority of them lived in villages. But the post-partition period witnessed forced urbanization which they had never imagined. Though the

refugees were allotted agricultural land in villages many of them preferred to settle in urban areas, like Jammu, Kathua, Udhampur, R.S. Pura and Rajouri. In their new surroundings they took to new callings, like transport, business and white collar jobs. Agriculture became their secondary concern. Traditional craftsmen, like carpenters, black-smiths, goldsmiths, weavers, potters, cobblers and tailors, also preferred to settle in urban areas where job opportunities were brighter. Prior to 1947 they generally followed their traditional occupations in the villages where they worked and received customary dues, at the time of harvests. But, after their settlement in urban areas, they gave up the old practice and began working for their labour dues in cash.

It may be borne in mind that these dislocations and developments took place when the undeclared war with Pakistan was still going on. As army units poured in to be deployed near the J&K state border they set up their own camps, hospitals and schools which gave jobs and relief to many. A new link with the rest of India was established through Jammu-Pathankot National Highway. All districts and tehsil headquarters, particularly on the western side, were also linked with a network of good roads. These gave trade and transport considerable impetus, and most villagers began marketing their products in the nearby towns fetching good prices for their products. These helped raise their standard of living and change their approach to worldly affairs.

Many refugees in towns, especially the Sikhs, took to transport as a living and soon became well-to-do transporters. Others too soon managed to eke out an existence far more decent then they were used to previously. With such challenges and opportunities the attitudes and thinking of the people also

changed. They realized the value of new skills and education and began to think in terms of improving their place in society.

Ofcourse, even greater significance was the socio-economic impact of certain legislations enacted by the popular government that assumed power in October 1947. Special mention may be made of the Big Landed Estate Act and the Debt Act which considerably destroyed the feudal structure of this state economy. This was the first major land reform carried out in any part of India. The Big Landed Estates Abolition Act of 1950 abolished the parasitic class of absentee landlords, and the land thus available was transferred to the tillers of the soil. As a result of this legislation about 9000 proprietors were dispossessed of 4.5 lakh acres of land held in excess of the fixed limit of 182 kanal. Out of it 2.3 lakh acres were transferred to the actual tillers with proprietary rights. As a result of these legislations the gap between the haves and have nots was narrowed to a considerable extent.

The social mobility of the people during and after partition played a significant role in lessening caste prejudices. Prior to 1947, hardly ever a case of inter-caste marriage was heard of. Though not much headway was made in this direction even after 1947, a significant change in ideas and outlook of the people could be seen. Now some inter-caste marriages, though very few, began to be solemnized and accepted. Untouchability was prohibited by law and upper caste people became less caste-prejudiced, particularly in urban areas. The ruling class of Rajputs lost their former eminence, the Harijans were granted many safeguards and opportunities, the backward Muslims received a new assurance and attention, and rapid spread of literacy brought a visible changes in the attitudes of the people. Food habits,

dress and manner changed fast, and people came out of their former social prejudices, and tradition - bound life style.

The mobility of the people during the turmoil of 1947 not only altered the attitudes and outlooks of the unfortunate refugees but also of those among whom they settled. Many of the vegetarian families began accepting non-vegetarian food. Soon in Jammu city, which fast became a prominent urban centre, many non-vegetarian restaurants and **dhabas** could be seen which spoke of the changes in the dietary habits of the people, particularly in urban areas. Traditional dresses also began giving way to modern exotic ones, particularly among the urban males. Females usually stuck to the traditional Salwar and Kurta, but saree-wearing women could be seen in increasing numbers. Except among the Muslims, the seclusion of women is now hardly observed. Soon women began moving freely without **Gunghats** in public places. These were quite uncommon before 1947. Joint family system was a common feature of our social fabric. However, after the traumatic partition joint families fast began giving way to nuclear families.

If time slowly destroys many of the taboos and prejudices of the past traumatic events, like wars and riots, expedite such processes. Because of relatively un-settled conditions even in the past, social taboos and restrictions were never very strong in most of the J&K and the Punjab as in most of central and western India. However, much of the past that was still there, was swept away by the events of 1947-48, when hundreds and thousands had to flee homes, re-establish themselves in new surroundings, in new occupations, and often had to accept in homes their abducted and recovered women folk. Thus the

changes that normally take place in half a century now occurred in a couple of years. This freedom from traditional restrictions and prejudices found expression in greater occupational mobilities, sharper competition for survival, and in the increasing independence of women.

In political arena the centre of gravity shifted from Jammu to Srinagar after the formation of the popular government in the state. Formerly, the upper castes Hindus, especially the Rajputs, were the elite at the helm of affairs of the state, but after 1947 the Muslims, especially of the valley, became the new elite in politics and administration. Since 1931 there had been discontent in the Kashmir valley, while Jammu was peaceful. Hence forth, Jammu became the centre of agitations against the new changed situation. Formerly, the Hindus of the state were in favour of the state's full autonomy and many of them in 1947 even wanted it to be independent. Previously, the Muslims used to seek assistance and occasional intervention of the British government in India. But now their role were reversed. While the Kashmir Muslims became the champions of the state's autonomy, the Hindus became advocates of closer integration with India. Moreover, the bitter memories of communal riots injected the virus of communalism among the affected population. This largely explains why the city of Jammu has remained a citadel of Jan Sangh and B.J.P. If the situation in the country-side is different it is because the rural folk forget the experiences of the past which town people cherish for generations. This Communalisation, in course of years, affected the social and political life of Kashmir also. The political tussle between Jammu and Kashmir regions leading to the demand for Jammu's

autonomy had its wider fall-out. Later, the Ladakhis and then some Bhaderwahies and even Poonchies started making special demands for their own regions.

The state of J&K which, in terms of population is one of the small states of India is faced with probably the largest number of problems. What was once one of the most backward and conservative corner of the country is now under - going changes at a faster rate than most other parts of the country. The initial push for this process of change came from the traumatic experiences of 1947-48, and the process continues which is more vital than visible.

APPENDIX "A"
STATEMENT OF DISPLACEMENT ACCORDING TO CENSUS REPORT OF 1941.

S.No.	Tehsil	Total No of villages	Total pop.	Total No of occupied Houses	Total Hindus M	Hindus F	Total Sikhs M	Sikhs F
1.	Karnah	39	14527	2737	122	90	198	85
2.	Uri	81	30611	5746	222	175	408	345
3.	Mendhar	30	28452	6290	1370	1392	45	16
4.	Haveli	86	34065	6310	574	478	219	203
5.	Muzaffarabad	425	112798	22888	2213	1750	4574	4236
6.	Sadnoti	101	100470	22564	6798	7002	2071	2230
7.	Bagh	112	94108	19507	670	560	4036	4015
8.	Bhimber	120	92661	22566	11961	11187	2957	2875
9.	Kotli	225	102153	24713	4312	4039	661	630
10.	Mirpur	289	101102	28492	3532	3020	1160	1070
		1508	710947	161813	31734	29693	16329	15705

Total Hindus : 61427
Total Sikhs : 32034

Grand Total : 93461

Appendix-B

Statement showing population and area of Jammu & Kashmir State in 1961.

	Area in square kilometers	population
1. Jammu Province	26,087.11	15.72,887
Districts		
(a) Doda	11,343.28	2,68,403
(b) Jammu	3,234.70	5,16,932
(c) Kathua	2,651.96	2,07,430
(d) Poonch	4,374.19	3,26,061
(e) Udhampur	4,482.98	2,54,061
2. Kashmir Valley	15,119.29	18,99,438
Districts		
(a) Anantnag	5,430.81	6,54,368
(b) Baramulla	6,567.73	6,04,659
(c) Srinagar	3,120.75	6,40,411
3. Ladakh	97,775.71	88,651
Total :—	1,38,982.11	35,60,976

APPENDIX "C'

Chief Secretariat

(General Department)

Order No. 578-c of 1954

7th May 1954

Subject :—Allotment of land to displaced persons.

In supersession of all the previous orders on the subject, it is hereby ordered as follows :—

(1) Only such displaced families, as already held land in the Pakistan occupied territory of the state, and whose main source of income of livelihood was from such land, shall be eligible to be settled on evacuee or Government lands.

(2) Every displaced family shall subject to the provisions of para-3, be entitled to a unit of land (other than that classed or declared as **Maliari**) which shall :—

(a) Per member of the family be (i) 6 Kanals **Abi** or 9 Kanals of **Khushki** in Ranbir Singh Pura and Jammu Tehsils. (ii) 9 Kls, of **Abi** or 14 Kls, of **Khsuski** elsewhere in the Jammu Province ;

(b) In the case of family consisting of three or less members be not less than :— (i) 2 acres of **Abi** or 3 acres of **Khushki** in R.S. Pura and Jammu Tehsiles; (ii) 3 acres of **Abi** or 4 1/2 acres of **Khuskhi** elsewhere in the Jammu Province.

(c) In any case not exceed 4 acres of **Abi** or 6 acres of **Khushki;** provided that where such land, as has remained fallow from or prior to 8, 2004, is allotted to such family in **Kandi**

areas, the unit per family or per capita, as the case may be, shall be 1 1/2 times of that prescribed in this clause.

Explanation :—"Family" for purpose of this order will, in the case of non-camp displaced persons mean and include, husband, wife, unmarried children, infirm parents and other relatives actually living together and in the case of camp displaced persons such members as were entered in their ration cards except where a family has been split up to secure more that one ration card.

(3) Where evacuee or government land is held by a person other than a displaced persons, and such land by itself or including other landheld by such person, exceeds the unit prescribed in para 2, such person shall subject to the following condition, be ejected from such portion of the evacuees or government land or both, as is by itself or together with such other land is in excess of the said unit:—

(a) Any land held by such person in an area which is unrehabilitated and is declared as such by the Deputy commissioner of the District in which the land is situated, and which is lying fallow on the date this order comes into force shall not be taken into account : Provided that where any other person were to apply to bring such land under self within a period of six months from the date of the service of such notice, the allotment of such land, if evacuee of Government land, shall be cancelled, and made in favour of such other person, priority being given to him who applies first, and amongst the first applicants, to the displaced person, if any, not settled on land by that time, and then to the land less tiller ;

(b) Any land held by such person under a displaced person or an allottee of government land shall be taken into account, where such displaced person or allottee, as the case may be, is an ex-servicemen employed in the Defence Forces of the Indian Union and the state Militia, or is a widow, minor or suffering from any physical disability or mental infirmity;

(c) Where such persons has shifted from his original land and place of residence and settled permanently on evacuee or government land in another village, he shall be given an option of retaining the latter land within unit permissible and in that case the allotment of such evacuee or government land as is held by him elsewhere shall be cancelled and made in favour of a displaced person, not settled on land, and failing him to a landless tiller.

4. (1) The provisions of para 2 shall not apply to allotment already made in favour of displaced family.

Provided that where such family had already being allotted land in excess of the unit prescribed therein it shall be disposed out such its portion in excess of the said unit as is found to be let out during Kharif, 2010, or has been left as fallow for the last two successive years.

(2) Where a displaced family has been dispossessed of any land under class (1) it may be reallotted to such person as is invalid, infirm, minor or widow and whose relatives live close by keeping the cultivating possession of the tenant, if any, undisturbed. The tenant in such a case shall be liable to pay rent as before to the new allottee.

5. (1) A displaced family, who may hereafter be and such family has already been allotted land, shall be bound to bring such land under personal cultivation within six months of the date of delivery of possession on allotment or date of this order as the case may be failing which such family shall forfeit its right to occupy such land.

(2) The land of which the right to occupy is forfeited under clause (I) may be reallotted to other displaced family, which shall not have been settled on land by that time and failing which shall not have been settled on land and continued with the person, who has been in actual cultivating occupation thereof, provided such person is a landless tiller and otherwise be let out to a landless tiller, to the extent of unit permissible.

Explanation:- Personal cultivation includes cultivation by any member of the family.

(6) (1) Nothing in para 5 shall be applied to:-

(a) Person employed in the Defence forces of the Indian Union or the State Militia;

(b) Widow;

(C) Minors;

(d) Persons suffering from any physical disability or mentally infirmity;

Provided that the land shall in no case be left.

(ii) Where any land is left fallow and any such person as mentioned in clause has without sufficient cause to arrange

for its cultivation.

This order or the of delivery of possession, as the case may be it shall be lawful for the Revenue Officer to let it out to such landless tiller, as he deems fit and on payment of such rent as he considers fare.

7. (i) Any displaced person, who is in occupation of land which has been or stand transferred in favour of a tiller under Big Landed Estates Abolition Act, 2007, Shall, when an order for delivery of possession to such tiller is made be simultaneously allotted substitute land preferably in the same locality in which such land is situated.

(ii) The total land held by displaced person after allotment of substitute land under clause (i) shall in no case exceed the unit prescribed under para-2

8. (i) The allotment of land to the non camp displaced family other than those settled in the Poonch town, shall be made by lots in accordance with following procedure:-

(ii) Such displaced families as have not been allotted land for settlement till the date of this order and those which has been allotted land but wish to get the allotment of land in their favour revised on the ground that the land allotted to them is inferior or cannot be cultivated in the manner or to extent customary in the locality in which the land is situated and does not afford them an Adequate living shall within a period of one month from the date of the

publication of notice to this effect, file before such officer as is authorised by the Revenue Minister in this behalf, an application in 'A' forming annexure to this order.

Explanation No land cultivated during or before S. 2004 shall be treated as inferior except where it has since been damaged due to floods diluvian or erosion.

(ii) Each applicant family shall indicate the name of Tehsil where it wants to be settled on land and also the Tehsil, in which it would like to be settled in case it cannot get land on the basis of priority as laid down in the next following clause ;

(iii) If the extent of land calculated by priorities in respect of a particular Tehsil exceeds the quantum of land available in such tehsils the claim to allotment of land in such tehsils shall be determined by losts ;

(iv) after the claim (of the displaced families) with respect to various tehsils or settled by lots, the officer authorised in this behalf, shall forward the application of the successful displaced families to the respective tehsildars for purpose of allotment to them of the land available in accordance with the order. It shall there after be responsibility of the Tehsildars concerned to rehabilitate them in the following manner, namely ;

(a) he shall first use his best endeavours to induce the displaced families to arrive at an amicable settlement in regarding to the land which each one of them would like to get for

itself.

(b) if the displaced families come to a settlement between themselves, allotment of land will be made accordingly. If there is no such agreement tehsildars shall decide it by lots ;

(c) possession of the allotted land shall, after proper Nishandehi, be delivered to the displaced family on spot against proper receipt which shall form a part of the file of allotment of land to be opened and maintained for each such families.

2. Where a displaced family fails to comply with the direction laid down in sub-clause. (i) of clause (i) it shall forfeit its right to allotment of land in future.

3. Every application under this para shall be accompanied by an affidavit that the information contained therein is correct and in case on verification if such information is found to be wrong the Provisional Rehabilitation Officer, may refuse to consider the application for allotment of land.

4. (i) Such camp displaced families as :—

(a have settled on units of land less in size that prescribed in para-2, shall be allotted such land as available in the patwar circles of the land in which they settled at the moment and no further allotment shall be made to those displaced families.

(b) Have not so far been allotted any land, shall be allotted such land as may be available after meeting the requirements of clause (a). In Tehsils of Jammu and

R.S. Pura in accordance with the procedure laid down in para-3.

(2) If the camp displaced families are not content with the land allotted to them in accordance with clause (I) and want full size units, they can apply for allotment of land under para-8 in which case they shall have to forego the land covered their existing allotments.

(3) The displaced families in the Poonch town including those who have not so far been settled on land allotted to them shall continue to hold the land in their present occupation subject to the limit prescribed in para-2. In case they want full size units, they can apply for allotment of land under para-8, in which case they shall have to forego the land held by them at the present moment.

(10) The settlements of claims or allotment of land by lots or otherwise made under provisions of paragraphs 8 and 9 shall be final.

11. (a) Where an allottee fails to enter into possession of the land already allotted to him within one month of the publication of this order in the government gazette, the allotment in his favour shall be cancelled ;

(b) Where an allottee other than a displaced person has got himself engaged in cultivation but has let out the land allotted to him before the date of this order, the allotment in his favour shall be cancelled and such allottee shall be liable to be dispossessed from such land.

12. (i) No family shall retain with itself more than one allotment of land exceeding the unit prescribed in para-2, or made under valid order before the coming into force of this order.

(ii) If any family has secured more than one allotment of land as indicating in clause (i) in its favour, it may within one month of the date of the commencement of this order communicate the fact to the Tehsildar of the Tehsil in which it has been allotted land or to the provincial Rehabilitation Officer, indicating at the same time the particular allotment which it wants to retain itself. Upon such information being communicating the Tehsildar and the Provincial Rehabilitation Officer shall cancel the spurious allotment or allotments made in favour of such families either himself or through information received from any other source and after inquiry as may be necessary comes to know of the allotment or allotments secure by such families, he shall have the power to cancel them and such families shall forfeit its rights to claim allotment of land in its favour in future.

13. Where any displaced family is found to have dishonestly disintegrated for the purpose of securing more than one unit of land, it shall be treated as one single family regardless the fact how many members and the family number constituting it, and the spurious allotment shall be cancelled.

14. No lease of such evacuee land as is classed or declared as Maliari prior to this order shall be made except in favour

of displaced persons.

15. (a) All displaced person and persons who belong to unrehabilitated villages shall in respect of the evacuee land and allotment shall, in respect of the government land allotted to them, to pay rent equal to the land the revenue assessed at village including the ceases and other dues for the time being.

(b) All persons other than displaced persons and persons from the un-rehabilitated villages shall in respect of the evacuee land allotted to them, be liable to pay rent at the rates which are prescribed under the Jammu and Kashmir Evacuee (Administration of Property) Act 2004.

Explanation :—Unrehabilitated villages will mean villages as such by the Deputy Commissioner of the District.

By Order of the Cabinet.

Sd/-
(G.M. Bakshi)
Prime Minister

APPENDIX "D"

FROM CHAPTER-III (PROBLEM OF SETTLEMENT OF PEOPLE BELONGING TO PAK-OCCUPIED AREAS OF J&K STATE).

Initially the refugees wanted compensation to be paid simultaneously for the registration of properties, but subsequently their stand softened and they wanted registration of properties for the sake of maintenance of records. The displaced persons of POK argued that as time passed chances of keeping their record of properties left in POK diminished. The State Government, on the demand of displaced persons, raised the question of registration of claims with Central Government in the year 1966. The then Union Rehabilitation Minister informed his counterpart in this state that it was not possible to concede to this demand of displaced persons. However, the State Government was not in agreement with the stand taken by the Government of India.

The stand of the later was that once claims were invited it would raise hopes in the minds of displaced persons and would lead to discontent if at a later stage no action could be taken to meet these claims. Even after knowing the minds of the Central Government, the State Government persistently pursued the matter and the issue was raised in several meetings. In one of the meetings on 26 Dec., 1967 at Delhi between the then Ministers of Rehabilitation of India and this state, the former observed that it was not possible to pay compensation and scheme for payment of ex-gratia grants had been adopted as an alternative.

In one of the charters of demands placed before the Central and State governments in the year 1978, Late S. Bacchan Singh Panchi, President J&K Shamarthi Action Committee, pleaded that the circumstances under which the displaced persons of Pak held areas of J&K had to leave their homes were similar to those of the displaced persons from West Pakistan. In the case of the latter their claims in lieu of properties left behind were registered and compensations were paid, but nothing like that had been done in case of the former. Besides, it was argued that in 1965 and 1971 when the defence forces of India had liberated some of the Pakistan Occupied areas of the state those were surrendered to Pakistan under the Tashkant and Simla agreements. Hence, they asserted that a lump-sum grant per family on the pattern of 1971 displaced persons from Chamb area be given to them in lieu of compensation of their claims. In the case of the Chamb refugees a cash rehabilitation benefit, at an average of Rs. 12000/- per family, was given besides facilities like allotment of houses, shop sites and reclaimed tractorised land, provision of developed Basties and grant of maintenance allowance to destitute widows. The displaced persons of 1947 pleaded that they had been given only an adhoc grant of Rs. 3500/- plus residential plot/quarter, per urban family, and Rs. 1000/- plus Agricultural land to each rural family. Agricultural land however, could not be given to all the families according to the sanctioned scale as enough land was not available. Similarly, over 500 urban families are yet to be given plots/quarters. The refugees of 1947, therefore, persisted in their demand to be treated like the Chamb refugees of 1971. About 2200 families (including 262 who could not get the grant as their having income was in excess of Rs 300/- per month) were eligible for an ex-gratia grant of Rs. 12000/- per family. The

total amount to meet the claims comes to the tune of Rs. 2640 lacs minus the adhoc grant of Rs. 433 lacs already paid. Needless to mention that the families who had monthly income of more than Rs. 300/– month in November 1960 have not been considered eligible for the grant of ex-gratia amounting to Rs. 3500.

A memorandum was given by S. Bachan Singh Panchi to the Petition Committee of Rajya Sabha. The members of this committee on the petition visited the state during the month of October 1979 and assessed the situation at different places by touring the area displaced persons of 1947 were putting up. The committee had given its recommendation since then, but nothing concrete has come out of it, so far.

The proposal for ex-gratia grants was taken up by the then State Chief Minister with the Prime Minister of India. In the concluding para of the D.D. letter S.M. Abdullah wrote, "Since these unfortunate sons of the soil could not be rehabilitated fully in a period of 28 years even it is hoped that this proposal aimed at solving their problems once and for all will receive sympathetic consideration at your hands".

The other demands of the POK refugees of 1947 mentioned in their charter of demands were :

Demand concerning Central Government

(I) Price of land on market rates in lieu of deficiencies.

(II) Removal of the income ceiling of Rs. 300/- for entitlement to ex-gratia grants.

(III) The whole of the year 1947 and 1948 be considered as

migration period.

Later, this issue was pursued with the Government of India in meetings at different times. The matter was again discussed with the Union Minister by the State Chief Minister along with the members of legislative Assembly on 26.4.78 at New Delhi. Later, in a meeting on 19.1.79 chaired by he State Chief Minister with the representatives of Central Refugees Committee, the question of registration of claims for the purpose of records was discussed. It was further decided that after consolidating the registration of claims steps would be taken to verify them. Vide his letter No. R (Reh) 66/328 dated 5.8.1975

DEMAND CONCERNING STATE GOVERNMENT

4. Migration without Heads of families.

5. Conferring proprietary rights over evacuee property to the displaced persons.

6. Amendment in agrarian Land Reforms Act 1976.

7. Amendment in Administration of evacuee property Act

8. Amendment in Land Grant Act.

9. Provision for full-compensation to displaced persons if their allotted lands are to be acquired.

10. Making an deficiencies in land allotment units.

URBAN DISPLACED PERSONS PROBLEM

11. Proprietary rights over rural **Basti** plots.

12. Proprietary rights over houses, shops, and **khokas** to the displaced person.

3. Authority to exchange of land be given to provincial rehabilitation officer.

14. Reservation in recruitment, promotion and admission in professional colleges, in favour wards of POK refugees.

The above mentioned demands were projected by S. Bacchan Singh Panchhi besides J&K Sharanarthi Action Committee in a memorandum submitted to then State Chief Minister Sheikh Mohammad Abdullah in August 1975. The State Govt., on the other hand, agreed in principle with the demands of DPS of 1947. When one compares the rehabilitation benefits extended to displaced persons of 1947 with those given to displaced persons of 1971 the hue and cry of the former appears to be justified.

Hence the State Government recommended to the Central Government vide No. Reh/1/78 dated 28.4.1978, the total amount of Rs 37.07 crores to be sanctioned in favour of displaced persons of 1947. The break-up of the amount is as follows :—

(a) For payment of land shortage — Rs. 1450 Lacs

(b) For development of land required for residential plots for Urban displaced persons. — Rs. 50 Lacs

Later, Dr. Farooq Abdullah as Chief Minister of the J&K State went one step forward and recommended that Rs. 25000/-, per family, be paid as lump-sum grant as compensation by the Central Government. It included that all aid and loan to the displaced persons of Pak Occupied area of J&K State. Since then the matter is with State Government and a meeting was held on 23.3.92 under the chairmanship of Advisor G.H. Khan.

Accordingly, a letter was sent to the Government of India (Rehab Division) Ministry of Home Affairs, New Delhi on 29.9.92 followed by subsequent reminders, date 10.8.92 and 25.1.93. The State Government failed to get any response whatsoever from the Government of India till February 1994. Then a meeting was held by Addl. Secretary to J&K Government revenue and rehabilitation deptt. With the provincial rehabilitation officer, Jammu, on 7.2.94 to discuss the issues projected by the Sharanarthi Action Committee through an application addressed to the Advisor to the Governor "RKS and the Chief Secretary. It was decided that the matter be taken up with the Government of India at the level of the Advisor to the Governor. It would not be out of place to mention here that a proposal was submitted by the Governor of J&K to the Minister of State, Home Affairs* which inter alia covered the following three demands : (i) Grant of lump-sum of Rs. 25000/- per family involving a total of Rs. 65,76 crores (ii) Payment of compensation in lieu of land deficiency at the rate of Rs. 5000/- per kanal of irrigated land as has been granted in case displaced persons of Chhamb sector in 1971, who received a total of Rs. 43,30 crores.

(iii) Development of 46 Refugees **Basties**

Rs. 2.25 Crores

Total Rs. 111,31 Crores

Say Rs. 112 Crores

A meeting was held on 23 March, 1992 and it was decided that for making up of the land shortage in respect of displaced persons of POK a survey would be conducted about the availability of evacuee and state land by the Divisional

Commissioner, Jammu with the active participation of the office bearers of the Sharnarthi Action Committee within a period of six months. This exercise could not be undertaken probably due to the death of President Refugee Action Committee S. Bachan Singh Panchhi in 1993. However, it was suggested in the meeting on 7 February, 1994, that the present office-bearers of Sharnarthi Action Committee would do the needful in pursuance of the decision taken in July 1991 and in March 1992. It was further decided that the issue of representation to displaced persons of POK in State Advisory Council, District Boards, be taken up with the Administration of J&K Government. Similarly, the issue of ten Assembly and one Lok Sabha to be reserved for displaced persons of POK is to be considered by General Administration Department of J&K Government. It was also decided that the issue of development of displaced persons Basties and camps would be looked into by the Deputy Commissioners of Jammu, Srinagar and Kathua.

The struggle for the resettlement of POK Refuges is the outcome of the sacrifices and pain-taking efforts made by various social organisations devoted for humanly cause. The history of development of the struggle for POK resettlement reveals that the struggle has become a mission for POK refugees of 1947. For instance, an SOS organisation of POK refugees made meaningful demonstrations at different pedestals against the resettlement Act of 1982 (Passed by J&K legislature on 4th Oct, 1982).

The Chairman of SOS Mr Rajiv Chunni raised serious questions regarding non-registration of the properties of POK refugees after a span of 55 years. While criticising the Chief

Minister Dr Farooq Abdullah's Govt. with remarks that the bill will open flood gates for the anti-national elements who may ultimately pose a threat to the national security as the beneficiaries would be Pakistani nationals who had crossed over to the other side of the border during 1947. The refugees of POK thus apprehended that they would be dislodged from the lands and houses allotted to them as refugees. The SOS vowed that the interests of the refugees migrated from POK and presently residing on the evacuee property would be protected. The SOS organisation in collaboration with other associations moved to the Hon'ble Supreme Court for justice against the resettlement bill. Hon'ble Supreme Court granted stay for the implementation of resettlement act of 1982 in the state of Jammu and Kashmir.

The POK refugees welcomed the decision of Hon'ble Supreme Court to grant stay on resettlement act till further orders. The refugees demanded that their issue need to be raised internationally by none else but through their own representatives. The POK refugees feel that people at the helm of affairs are only shedding crocodile tears for the plight of those unfortunate souls. The Govt. of India meanwhile sanctioned meager grant to compensate such refugees having shortfall in the allotment of land in different tehsils of Jammu province. The rate for such shortfall of land per kanal has been fixed at Rs. 5,000/- but the maximum limit irrespective of the strength of the family is Rs. 25,000/- which speaks about the step-motherly treatment given to the refugees of 1947. This meager amount cannot win the sympathies of POK refugees but make them to feel just an eye wash.

Recent announcement by the Central State Minister for Home ID Swami is raising serious doubts among the common masses and the POK refugees who feel themselves to be mistreated in respect of a common problem of resettlement because of the fact that Kashmiri migrants are being specially taken care off. The POK refugees considered it to be discrimination not for the refugees of 1947 but even for the refugees of 1965 and 1971 wars and even now with the migrants from Doda and border areas of Jammu, Kathua, Rajouri & Poonch.

An evident reason to believe that the Central Govt. (Ministry of State for Home) in its press note (*Hindustan Times* 29 Aug 2002) expressed that the Govt. will make all efforts to persuade Kashmiri migrants by giving maximum help for resettling them in their homes. The Central Govt. also announced 16-Points financial package for Kashmiri migrants. Interest free loan of Rs. 1-2 lakh per individual with 50 percent as grant. Rescheduling of bank loan, repayment and waiver of penal interest, compensation for loss of income from agriculture up to Rs. 1.5 lakh per family. Interest free loan of Rs. 1.5 lakh per family for investment in Agricultural operations. Sustenance of Rs. 2000/- per month for the period till the above investment provided return. Waiver of interest on house building loans/advances for the period 1989-97 for house construction in Valley for state/Central government employees. Sustenance allowance of Rs. 3000/- per month till they are able to get employment in the private sector or set up their self employment ventures for private people. Exemption of all tax and non-tax arrears like electricity/water supply charges, telephone rentals.

As a natural reaction from the POK refugees the Kashmiri migrant resettlement package would lead to cast step-motherly treatment from the side of the Govt. of India towards their countrymen. One more organisation with nomenclature R-47 projected their demands as under :-

1. Reservation in medical/engineering and other professional colleges.
2. Reservation in Govt jobs.
3. Scholarship for students.
4. Reservation in Central/State Administrative Services.
5. Representation in State Legislature and Parliament.
6. Interest free loans.

In short, fourth generation of 1947 refugees have come up and it finds itself in wilderness with no cultural moorings, no job security, nowhere to go and no one to turn to. They seem to be losing themselves in some obscure corridor of history. But one aspect is clear that the issue of re-settlement of refugees will remain alive for years ahead.

APPENDIX "E"

Statement showing the number of blocks with area placed at the disposal of Joint Rehabilitation Board for allotment to the Nagrota Camp Refugees.

S. No.	Name of Tehsil	No. of Blocks	AREA	
			Kanals	Marlas
1.	Jammu	514	35690	16
2.	R.S.Pura	2765	172844	12
3.	Samba	1013	90361	17
4.	Akhnoor	543	47514	1
5.	Kathua	61	4435	4
6.	Basohli	4	443	0
7.	Chhamb	904	22605	2
8.	Jasmergarh	133	10513	0
9.	Rajouri	823	126300	9
10.	Nowshera	785	72890	12
11.	Sunderbani	614	59110	11
12.	Reasi	49	6545	11
13.	Haveli	28	2481	14
14.	Mendhar	686	63808	9
	Total :–	8922	815544	18

APPENDIX 'F'

Statement showing the Area Allotted to the Displaced Persons of Nagrota Camp.

S.No.	Original Tehsil of displacement	No. of families	Tehsil of rehabilitation	No. of families	Area allotted
1.	Kotli	417	Nowshera	417	4170 Acres
2.	Mirpur	145	Akhnoor	145	1450 "
3.	Muzaffarabad	366	Jammu	366	2196 "
4.	Bhimber	1600	R.S.Pura	1600	12800 "
5.	Poonch	2996	R.S.Pura	1200	2400 "
			Jammu	1051	1060 "
			Kathua	243	1458 "
			Nowshera	219	1314 "
			Reasi	65	390 "
			Rajouri	94	558 "
			Haveli	14	84 "
			Mendhar	18	108 "
			Akhnoor	22	138 "
6.	Liberated Bhimber etc.	3326	Chhamb	842	6736 "
			were allotted land.		
		8850 families		6296	35904 Acres

In addition to the above, 1895 families of Yol were allotted about 11,370 acres of land in Ramgarh, Sunderbani, Kathua, Basholi, Udhampur and Rajouri areas.

APPENDIX 'G'

District wise distribution of population of the Hindus from 1931 to 1961.

District/Jagir	1931	1941	1961
Jammu District	2,17,060	2,48,173	4,28,835
Kathua District	1,20,938	1,31,823	1,77,666
Udhampur District	1,65,172	1,74,401	1,65,506
Reasi District	79,012	Dismembered	----------
Bhimber District	----------	Dismembered	----------
Mirpur District	57,594	63,576	Dismembered
Poonch (Jagir) after 1947	25,470	24,137	58,712
Bhaderwah (Jagir)	Dismembered	----------	----------
Doda Distict	Not created	----------	92,797
Whole Jammu Province	6,65,246	6,42,110	9,23,516

APPENDIX H

District wise distribution of population of the Muslims from 1931 to 1961.

District/Jagir	1931	1941	1961
Jammu District	1,49,336	1,70,789	51,847
Kathua District	39,647	45,214	27,005
Udhampur District	1,18,563	1,30,532	86,059
Reasi District	1,55,353	1,75,539	Dismembered
Bhimber District	----------	Dismembered	----------
Mirpur District	2,77,631	3,10,880	Dismembered
Poonch (Jagir) after 1947 district	3,50,491	3,82,722	2,59,082
Bhaderwah (Jagir)	----------	----------	1,74,489
Whole Jammu Province	10,91,021	12,15,676	5,98,482

Figure based on census data, figures for Chenani Jagir have been included in Udhampur District.

APPENDIX - I

District wise distribution of population of the Sikh from 1931 to 1961.

District/Jagir	1931	1941	1961
Jammu	6,854	9,151	32,788
Kathua	478	431	2,553
Udhampur	332	455	2,259
Reasi	843	1,541	----------
Bhimber	----------	Dismembered	----------
Mirpur	9,432	12,111	----------
Poonch	11,344	14,877	8,193

Figures based on census data Udhampur District indicates the figures for Chenani & Bhaderwah Jagirs.

APPENDIX - J

Census Of India 1941

Vol. XXII, J&K State, Part IV

State Table I - Area and population of Tehsils. page 376 & 377, 380, 383, 384

S No Distt/Tehsils	Area in Sq/miles	Town	Villages	Population	Male	F/Male	Community: Hindus		Sikhs	Muslims	Christians	Others
							S.C.	Other Hindus				
Distt. Mirpur	1627	5	702	386655	196796	189859	3808	60568	12111	310880	88	
1 Tehsil Koth	574	1	224	111037	56706	54331	153	8228	1417	101239		
2 Teshil Mirpur	355	1	288	113203	56789	56414	35	6494	2225	104361	88	
3. Tehsil Bhimber	698	3	90	162415	83301	79114	2820	45846	8469	105280	-	
Poonch Jagir	1627	1	483	421828	213919	207909	410	23727	14877	382722	3	89
1 Tehsil Bagh	321	-	111	101091	50859	50232	27	1121	8051	91892		
2. Tehsil Sadnuti	348	-	101	108300	52046	56254	284	13516	4301	90125		74
3 Tehsil Haveli	479	1	173	110733	58477	52256	12	5186	2334	103198	3	
4 Tehsil Mendhar	479	-	98	101704	52537	49167	87	3984	191	97507		15
Distt: Reasi	1789	3	648	257903	135502	122401	15720	65005	1541	175539	98	
1. Rampur Rajouri Tehsil	806	1	324	140844	73644	67200	2207	26017	1225	111395		
2. Reasi Tehsil	983	2	324	117059	61858	55201	13513	38988	316	64144	98	
Distt. Muzaffarabad	2408	2	768	264671	141117	123554	8	5838	12922	245858	45	
1. Teh Muzaffarabad	546	1	423	125585	66965	58620	-	3963	8810	112768	44	
2. Tehsil Uri	520	1	231	80223	42770	37453	-	1494	3617	75111	1	
3. Tehsil Karnah	1342	-	114	58863	31382	27481	8	381	495	57979	-	

*----> Number of population varies by 74

**----> Number of population varies by 15

***----> Area varies in 1981 census (see page 57)

APPENDIX-K

(Reference from Chapter-V)

In recent times, too, Mohyal Community has given to the nation—many a brilliant sons who have served the nation in different spheres with exemplary courage, dedication and devotion. From times immemorial till the historic partition of the country in August 1947, the main habitat of the Mohyal was northern India, notably the west Punjab (now part of Pakistan) and the erstwhile NWFP and Jammu and Kashmir. There were many districts like Rawalpindi, Jhelum, Gujrat, Sargodha and Gurdaspur which had a large concentration of the community. There were villages in these districts in which a certain caste of the Mohyals preponderated and the place was known with that caste as the suffix of its name viz Kanjrur and Tehi Dattan, Bajwala Datta, Kala Dattan and Kotla Dattan and Guluyana Balian, Dera Bakhshian, Bhera Chiibbran and so on. Kanjrur itself was a conglomeration of seven villages namely Veeram, Bhaiyan, Fatehpur Kapurdev and Miani. Each one of them had a good complement of the Mohyals.

The earliest available information about the population of Mohyals is found in the Gazetteer of Jhelum District only in 1904 (Page 120-121) citing an over all figure of 11,000. But the latest survey conducted by the General Mohyal Sabha, New Delhi the total Strength of the Mohyal community is roughly 3 lakhs living over the sub-continent the women segment constituting almost 50% of the total population.

The constitution of the General Mohyal Sabha was drafted in 1891 under the able guidance of Ch. Ganesh Dass Datt and Bhai Parmanand Chhibber the great revolutionary. The

Headquarter of General Mohyal Sabha was Lahore and the first conference of All India Mohyal Sabha was held at Lahore in 1902 under the Presidentship of S.B. Captain Ganda Singh Datt. In 1906 the All India Mohyal Sabha conference was held at Jammu under the chairmanship of S. Kartar Singh Bali and again it was held at Jammu in 1936 and latest in the year 1977 under the Presidentship of Rz. Bodh Raj Vaid and Major General P.C. Mohan respectively.

Before partition of India the Mohyals had considerable number in border areas of this state particularly Mirpur, Kotli, Rajouri, Poonch, Bhimber, Noweshra, Jhangar, Muzzaffrabad, Baramulla and Srinagar respectively.

All castes of Mohyals have the rare privilege of using certain titles with their names which were bestowed on them by the Mughal and Sikh rulers for their high flying bravery and impeachable loyalty. They employ the titles of Bakshi, Bhai, Choudhri, Dewan, Malik, Mehta, Rai and Raizada. These epithets have a Persian connotation and imply Status. Bakshi means benevolent, Choudhri means land lord of the village, Dewan means advisers or Ministers, Mehta means the incharge of finance/property (the term is still in vogue in Gujrat and Maharashtra) and Raizada means a wiseman or Adviser.

The title of Bhai was specially conferred on the Chhibbers of Tehsil Chakwal, district Jhelum (Punjab) by the Sikh Gurus for their great sacrifices and devotion to dharma. It may be mentioned here that the Dewans (Prime-Minister) of all the ten Sikh Gurus were Chhibber veterans hailing from karyala, a unique honour. The title of Choudhri was a distinction mark of the Datt of Kanjrur, Veeram and Zaffarwal. The prefix of Dewan

is used by Datts hailing from Gujrat, Jhelum, Guliana and certain and other places, while that of Raizada is mostly used by Balis and Vaids. The prefixes of Bakshi, Mehta are commonly used by various castes of Mohyals.

They are renowned as truth loving fighting class in ancient and considerable numbers rose to high military positions and are even now to be found in the commissioned ranks of the Indian Army. The British are very clever, they manipulated to win over all the militant races of Bharat including Mohyals and took their services for keeping strong hold on the public of this country. But Mohyal community did not remain silent but produced Bhai Bal Mukand and Bhai Parmanand as revolutionaries against English rule. Most of the Mohyals took part in the nationalistic movements launched during pre-independence days.

LIST OF ABBREVIATIONS

Abbreviated Letters and words		Terms and Expressions
1.	Adm.R.	Annual Administrative Reports of Jammu and Kashmir
2.	App.	Appendix
3.	Agri.	Agriculture
4.	Bk.	Bakshi
5.	Brig.	Brigadier
6.	Census.	Census of India
7.	Ch.	Chaudhary
8.	C.O.	Commanding Officer
9.	Capt.	Captain
10.	Col.	Colonel
11.	Deptt.	Department
12.	D/ps	Displaced Persons
13.	F	File
14.	F. D.	Foreign Department
15.	Ed.	Editor
16.	G. O. I	Government of India
17.	Govt.	Government
18.	H. P	Himachal Pradesh
19.	H.Q./Hqrs	Head Quarters
20.	I. A. F	Indian Air Force
21.	Ibid	Ibidem: in the same place
22.	Inf.	Infantary

23.	J & K	Jammu and Kashmir
24.	J. C. O	Junior Commissioned Officer
25.	Kls	Kanals
26.	Lt.	Lieutenant
27.	Lt. Col.	Lieutenant Colonel
28.	Lt. Gen.	Lieutenant General
29.	Mls.	Marlas
30.	M.M.G	Medium Machine Gun.
31.	Maj. Gen.	Major General
32.	N. A.I	National Archives of India, New Delhi.
33.	N.C.O	Non-Commisioned Officer
34.	NK	Naik
35.	ND	No. and dated
36.	Op. Cit.	Opere citato; in the work cited
37.	PoK	Pak-Occupied Kashmir
38.	P	Page
39.	PP	Pages
40.	Pub.	Publication
41.	P.D	Political Department
42.	P.R.O	Provincial Rehabilitation Officer
43.	Pt.	Pandit
44.	R.S.Pura	Ranbir Singh Pura (tehsil)
45.	Rz.	Raizada
46.	Regt.	Ragiment
47.	S	Samvat Year
48.	Tab.	Table
49.	U.P	Uttar Pradesh
50.	Viz.	Videlicet; namely
51.	Wg. Comdr.	Wing Commander

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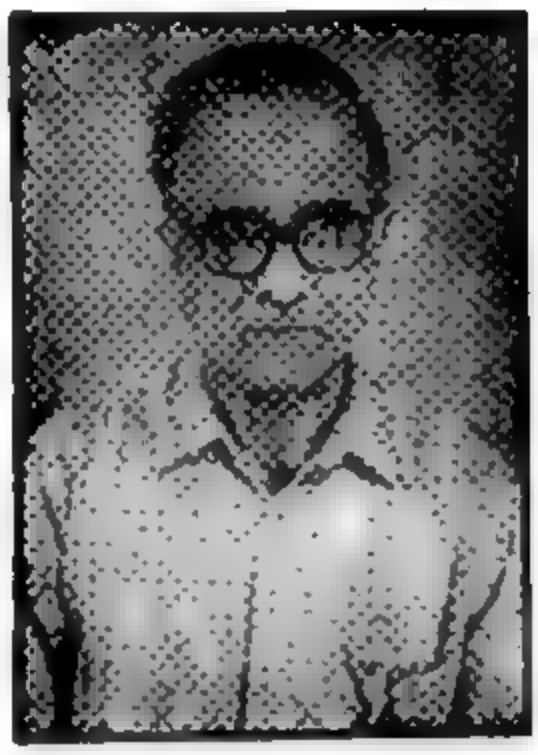
COMMUNICATIONS :

IMPACT OF PARTITION ON JAMMU



By Prof. A.C. Bose

Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

The aforesaid book is another addition to the fast-growing literature on our sensitive state in recent times, but so far the only one of the impact of the partition of 1947 on the people of Jammu, in particular. It has grown out of a thesis which had earned the author the Ph. D. degree of Jammu University in 1997. The author, as a child of four years, was caught in the cruel vortex of the genocidal storm that swept across much of north India in the gory, yet glorious, year of 1947. He came to Jammu as a refugee from what is known today as the POK, observed and experienced from inside the trauma and struggle of his parents and elders as they strove their best to weave a new life in new surroundings, and later sweated his way up under the most adverse conditions. So, it may be commented that he had written about himself, rather themselves, of course without being autobiographical. Still there is no trace of bitterness in the ink he has used for his pen. Where it was natural for him to be subjective he has remained completely objective and impartial. He has only allowed available sources/official records at Jammu and

New Delhi, contemporary newspapers, and statements and published memoirs of those who have lived through those tumultuous days—to speak for himself.

Apart from the Preface, Abbreviations, Conclusions and Appendices, the book consists of six chapters, which described in detail the social economic scenario of the more affected western part of the Jammu region, on the eve of our tragic triumph on the 15th of August 1947, the riots and raiders' attacks that followed, the inflow of refugees and their rehabilitation, the role of the major social organisations of those days, and the impact of the entire diabolical drama on the political attitudes, movements and life-style of the people. The work, of course, suffers from one major short-coming for which the author cannot be blamed. Available official records are almost silent about the political movements of the time as well as about less visible subjects, like changes in the peoples' attitudes, living habits and occupational priorities. Hardly any social organisation or business house of those days maintained any thing in writing on these aspects of the community. So, the author had to depend heavily on the oral statements of old-timers, who were close observers of or were closely associated with the tumultuous events and changes in the months and years immediately following the fateful partition. Their statements were often too generalised, and sometimes contradictory, and the author had to find his path through the tangled jungle of confusing figures and views. So, he has described in details what could not be documented, and the reader can have a feeling of the time

and events, which cannot be exactly fathomed. These are the academic hazards of one venturing into the twilight zone of social history of troublesome times, but he has a red fared fairly well. For the serious academic the eleven appendices and the bibliography at the end of the book are literally a mine of information.

The printing and get up of the book are also commendable.

(PROF. A.C. BOSE)

COMMUNICATIONS :

HOW PARTITION ROCKED J&K

By JUSTICE R.P. SETHI
Former Judge
Supreme Court of India

1, Maheshpura Chowk,
JAMMU
Tel. No. 0191-572894, 547616

Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

I had the opportunity of going through the pages of the book, "**How Partition Rocked J&K**" written by Dr. SP Vaid and found it to be the first hand account of the events leading to the illegal and unnatural partition of the State of Jammu and Kashmir in 1947.

The author has vividly referred to skin shivering instances of the aftermath of communal holocaust which rocked the state and put the humanity to shame. The book deals with political-Socio, economic system prevalent in the state and its geographic limits before it was sliced.

Before the invasion by Tribals followed by regular Pakistani forces, the Himalayan State comprised of Jammu, Kashmir, Ladakh, Gilgit and Baltistan spread over an area of 84,471 sq. miles and inhibited by people having different religious, culture, languages, history and ethnic background. After its occupation Pakistan has illegally annexed Gilgit region spread over 28,000 sq. miles to its territory.

An area of 4600 sq. miles on Korakaram Highway has been leased out to China by way of an illegal transaction

executed in 1963. Despite complaint made by the Govt. of India to the United Nation by invoking Art 35 of the charter of United Nations, in 1947 and the UN resolution of 15th August 1948 Pak forces have not withdrawn from the area of the state occupied by it. The problems and claims of tens of thousands of the Refugees from the Districts of Mirpur and Muzzaffarbad and the Jagir of Poonch have not been met with or settled by the Central Govt. of India and the State Govts. of Jammu and Kashmir. I wish the author could get more time to probe into the miseries of such refugees to find the boasts made by the Rehabilitation Department to be hollow and self-contradictory.

I am confident that the efforts made by Dr SP Vaid would be fruitful and serve the interests of those who are keen to study and know more about the people of the state, before and after its forced partition. The book shall also be useful to the students of history besides the young generation of people belonging to the areas in forcible occupation of Pakistan.

I wishing the author all success with the hope that he would not allow the ink of his pen to dry and continue his efforts of enriching the history and literature.

(JUSTICE R.P. SETHI)

COMMUNICATIONS :

J&K State Before and After the Independence

By Balraj Puri (Journalist)

Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

The book is based on the Ph.D. thesis of the author on multi-dimensional impact of the partition of India on Jammu and Kashmir state. The partition of the state itself aggravated the impact. It was not an inevitable and logical corollary of the partition of the country. If the ruler had acceded to India in time, large number of its people might not have been uprooted from their soil and suffered loss of lives and properties and undergone torture and agony.

But the author asserts that "a majority of both the Hindus and Muslims preferred to remain independent". If at all it was their preference, later events demonstrated how unrealistic it was.

The book contains vast amount of data on socio-economic conditions of the state before the partition, population of religious communities, castes and sub-castes (e.g. four sub castes of Hindu Rajputs) and categories of Muslims—Rajputs, Jats, Sudhans, Syeds, Mughals, Kashmiris, Baltis, Dards etc—and composition of the state army. It also gives an account of defence operations after the tribal raids and discusses the

problems of resettlement of the refugees, impact of partition on political attitudes and life styles of the people. Further data is appended in eleven appendices of the book.

The author draws on large number of sources; which include published books, publications of the state government, Punjab government and the central government before and after the partition, unpublished official records and reports and national and local newspapers. It is indeed a painstakingly hard work. For it is difficult to find such rare information in just sparsely printed 202 pages of the text.

In summing up, the author makes certain generalisations about the post-partition period. Regarding caste system, he says, "caste based occupational divisions got blurred and caste prejudices lessened." Further, "some inter-caste marriages begin to be solemnized." He also notices changes in the status of, say, Rajputs and Scheduled Castes, in reverse direction.

But there is no statistical comparisons with the pre-partition conditions to make statistical data of pre-partition period relevant. Nor can the changes be entirely attributed to the partition.

Similarly transfer of 4.5 lakh acres of land under Estates Act of 1950 to the tillers, transfer of power from "caste Hindus especially Rajputs to the Muslims of the Valley", "integration movement in Jammu and urge for autonomy in Kashmir" are highlighted as the important post-partition events.

The chapter on Kashmir politics, covering the formation of the Muslim Conference in 1932 and its conversion into the National Conference in 1939, developments leading to the State's accession to India, dismissal and arrest of Sheikh Abdullah in August 1953 are described as political changes unleashed by the country's partition due to which "the people of the state underwent a veritable revolution in their attitudes and relations among themselves."

The generalisation about pre-partition and post-partition periods, however valid, do not establish a causal relations between them. Some of them would have been inevitable after independence even if it had taken place without the partition of the country and the state. Similarly the history of pre-partition period of organisations like the Dogra Sadar Sabha, Arya Samaj, The Anjuman-i-Islamia, Guru Singh Sabha, Dharmarth Trust, Mahajan Sabha, Rajput Sabha, Mohyal Sabha and Brahaman Sabha may be of interest of the students of caste politics but their relationship with the theme of the book i.e. How Partition Rocked Jammu and Kashmir is not even mentioned.

There are, however, chapters in the book which are directly relevant to its theme. One dealing with raids, raiders and transfer of population. Two on problems of settlement of people belonging to Pakistan occupied areas; which those interested in the theme of the book could read with profit.

The value of the book has in providing enough draw material which could be used for a wider study of the state

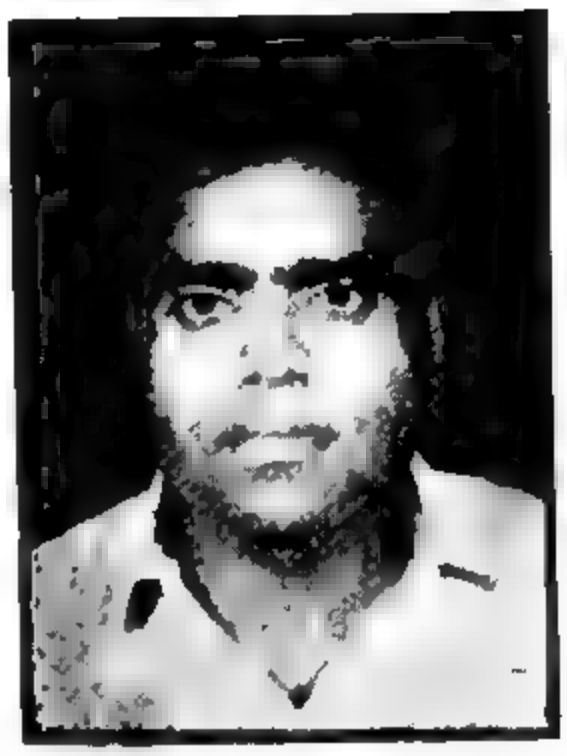
before and after the partition. Or some of it could be re-arranged under the title J&K state before and after the independence. For there is a difference between the impact of the partition and that of the independence as also between a study of pre and post-partition periods and of how the partition rocked the state.

(BALRAJ PURI)

COMMUNICATIONS :

HOW PARTITION ROCKED J&K

By Prof. Jigar Mohammed
Head, Dept. of History
University of Jammu, Jammu.



Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

It is an established fact that the partition of India in 1947 created miseries for the people of each religion, caste and class. It led to the emergence of the social hatred in Indian Sub-continent. The concept of the social synthesis was converted into the concept of social polarization. The historians h ve produced several works on the partition and its impact on .he people's socio-economic life. However, the developments in Jammu and Kashmir state during the partition and afterwards did not get much importance in terms of historical works before 2002. It is January 1997 when Dr S.P. Vaid made a detailed study entitled *"How Partition Rocked Jammu and Kashmir"*.

Dr S.P.Vaid's book is divided into six chapters excluding preface, conclusion, eleven appendices and a bibliography. The first chapter describes area, population, religion and caste wise and the socio-economic conditions of the state before the partition with a special emphasis on the areas adjoining the border. According to the author, the Hindus, Muslims and Sikhs were the major religious communities of the state before the partition. He has mentioned the area of State, tehsil wise and District wise. According to him, in 1947 the extent of Jammu and Kashmir

State was about 640 kilometers in lengths from north to south and 480 kilometers from east to west. But after January 1, 1949 the area of Jammu and Kashmir was considerably reduced because of the marking of the cease-fire line between India and Pakistan. He has mentioned the population of the State both district and tehsil wise. He mentions that in 1941 the total population of the State was 40,21616. He has provided significant data regarding the composition of population on the basis of social hierarchy in terms of caste, profession, tribes etc. According to the author, a considerable number of the people belonging to the districts of Kathua, Jammu, Mirpur and Poonch served in the Indian army. The Units such as the 1st and 2nd Dogra Military Transport Unit was consisted of 50% Dogra Hindus, and 50% Dogra Muslims. Even in the first and second world wars the soldiers belonging to Jammu and Kashmir made significant contribution.

The second chapter entitled 'Riots, Raiders and Transfer of Population deals with the communal problems invasions of the tribal raiders and migration of the population from one area to the other. The author traces the beginning of the communal riots in the border areas of Jammu from Autumn 1946. The communal riots spread to Jhangar, Rajauri, Poonch, Mirpur, Jammu, Kathua and Udhampur. The communal riots in these areas created havoc in terms of loss of life and property. The author has given the names of towns and villages where these communal riots occurred. The communal riots and raiders attack made the people refugees in their own homeland. The author has also shown that the sufferers of the communal riots belonged to both the Hindu and Muslim communities. He has given the number of villages evacuated because of these communal riots. He has described the relief measures taken by the government

for the riot stricken people and the actions of Maharaja Hari Singh against the raiders.

In the third chapter entitled 'Problem of Settlement of People Belonging to Pak Occupied Areas' the author has discussed the measures taken by the state for the settlement of the people migrated to Jammu from Pak occupied areas. The migrant belonged to the Hindu and Sikh communities. According to the author, about 61427 Hindus and 32034 Sikhs came to Jammu region and other parts of India from Pak occupied areas. His presumption is based on the Census Report of 1941. However, the Government of India established relief camps at different places of Jammu and other parts of India such as Kangra, Punjab, Uttar Pradesh and Rajasthan. The Government provided relief to them in form of ration, cash and lands. According to the author, by the end of 1949, the Government of India spent about rupees two crore and sixty lakhs on the maintenance of the camps of the displaced persons at Nagrota. There were some migrant families which lived outside the relief camps. They were provided daily allowances by the government. For the rehabilitation of the displaced persons the government spent rupees seven crore. In the Jammu and Kashmir State the Joint Rehabilitation Board was established by the government. The author has substantiated the rehabilitation process by providing interesting data regarding the allotment of lands to the displaced persons at different places of Jammu region. Besides, the process of rehabilitation of displaced persons outside Jammu has also been discussed by the author in detail. The process of settlement continued till 1971.

In the fourth chapter entitled 'Impact on Political Attitudes and Movements', deals with the policies of the government of

Jammu and Kashmir after signing the Instrument of Accession on October 26, 1947 and people's response to these policies. The author has described the political and socio-economic conditions of the state on the eve of the partition. He discusses the domination of the Kashmiri Muslims on the political life of the state under the leadership of Sheikh Abdullah. The latter initiated the Big Land Act and Debt Act. The author is of the view that these acts became cause of the economic decline of the Hindu land lords and the money lenders. Consequently, the Hindus of Jammu resisted these measures of the government and formed the Praja Parishad under the leadership of Hari Wazir and Pandit Prem Nath Dogra. The author further describes the role of the Praja Parishad in the agitation against Sheikh Abdullah government. The Parishad's agitation was supported by the Hindu Mahasabha, Rashtirya Swayam Sevak Sangh, the Rama Rajya Parishad and Bhartiya Jansangh. The Parishad launched Satyagraha movement in different stages. Abolition of the Zamindari System and introduction of the Land Ceiling Act by the government of Sheikh Abdullah are described by the author. But these measures were not appreciated by the Hindus of Jammu. The author has also discussed the public welfare activities such as Distressed, Debtor Relief Act, establishment of the educational institutions including Jammu and Kashmir University on November 1, 1948. However, the author has pointed out that Sheikh Mohammad Abdullah's government deprived the Hindus of Jammu of the political power.

In the fifth chapter entitled 'Role of Major Social Organizations', the author has shown the existence of several bodies on socio-religious pattern. The prominent social organizations existing in Jammu were the *Dogra Sadar Sabha,*

Arya Samaj, Anjuman-i-Isalmia, Anjuman-i-Ahl-i-Sunnàt-ul-Jamait, Anjuman-i-Ahl-i-Shia, Guru Singh Sabha, Dharmath Trust, Mahjan Sabha, Rajput Amar Sabha, Mohiyal Sabha, Dogra Pratinidhi Sabha etc. These organizations worked for the promotion of the interest of the people of their own social groups. But the activities of these organizations were confined to the urban areas and rural areas were not covered by them.

The Chapter sixth entitled 'Changes in People's Life Style Induced by Post Partition Problems' discusses the socio-economic life of the refugees in Jammu and Kashmir and outside the State in the post-Independence period. The author reports that the refugees of urban background succeeded in solving their problems within short time. Because of being persons of upper caste and educated background they adjusted themselves as per the available opportunities. Whereas, the persons of rural areas belonging to the lower caste opted for agriculture and rural crafts as sources of their livelihood. The Sikhs engaged themselves in the transport industry. The author observes that the Sikhs remained the most fortunate in terms of economic gains. He further observes that for the Sikhs the partition proved blessing in disguise. The author in his study reveals that after the partition the refugees changed their life style in terms of food, dress and professions. There were emergence of several restaurants and *dhabas* which became major sources of their employment. Similarly, the profession of tailoring also provided large employment opportunity to the refugees Social synthesis became the dominant trend in Jammu region after the partition in the post-partition period.

To my mind all the above mentioned chapters are well concluded by the author. He has provided valuable data regarding

the displacement of the people with respect to 1941 Census Report *i.e.*, Population and the area of the Jammu and Kashmir State in 1961, Chief Secretariate 1954, Problem of the displaced people, number of blocks at the disposal of the Joint Rehabilitation for the allotment to the Nagrota Refugee Camp, distribution of the population of the Sikh Community district wise from 1931 to 1961, the Census of Jammu and Kashmir State and the Mohiyals in the different appendices of the book. The bibliography of the book shows that the author has made an extensive survey of both the contemporary sources and modern works.

Dr S.P. Vaid's book is very useful to learn the history of Jammu and Kashmir during post-partition period. The main characteristic of the book is that the author has provided extensive data regarding the socio-political and economic developments in the state. Thus, it is not only a source of historical information, but more importantly it aspires the scholars for further research.

(PROF. JIGAR MOHAMMED)

COMMUNICATIONS :

HOW PARTITION ROCKED J&K

By Dr Romesh Verma

Editor, Journal of Distance Education

Directorate of Distance Education

University of Jammu, Jammu - 180 006

Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

The book titled "**How Partitioned Rocked Jammu & Kashmir**", authored by **Dr S.P. Vaid** is a research based document schematically describing the pangs of partition effects on the people of Jammu and Kashmir in six chapters. The author in its very first chapter presents the data of Pre-portioned population of the State of Jammu & Kashmir thereby, indicating the vocational, professional, religious, ethnic and socio-economic distribution of the different communities representing harmonious culture of Jammu and Kashmir. The author has critical analysed the factors responsible in breeding the communal tension, communal riots compelling larger population of the State to transfer from one country to another compounding the problem of settlement and re-settlement of the people during 1947.

The third chapter of the book systematically highlights the emergence of the multi-pronged problems of the displaced persons of 1947 partition. The author has given a detailed account of the pinch of settlement problems faced by the people of the State of Jammu and Kashmir on one side and has documented the process adopted by the Government of India for the settlement of partition

refugees. The author in its fourth chapter depicts the political will of the State and Centre Government to permanently settle the issue of refugees of 1947. Elaborating the lack of political will of the then Chief Minister of the State, the author is of the view that such policies and programmes were framed by the then Chief Minister which may accelerate the welfare of the refugees of Kashmir region on the contrary the policies may impede the welfare of the refugees settled in Jammu region.

The fifth chapter of the book has discussed the contribution of the social, religious bodies to fight out the cause of welfare and settlement of the partitioned refugees. The author in his last chapter has skilfully defined the change in the life style, the development of professions, food habits and the change in the attitude, fighting with old dogmas, superstitious, development of scientific temper among the refugees of 1947. The change in the life style on one side and the development of scientific culture encouraged the partitioned refugees to develop a migratory spirit thereby resulting vertical mobility and enterprising tendencies for their progress on the other.

The book for a common reader is an eye opener representing a live commentary on the 1947 partition problems. The book for a research scholar of history is a food for thought. The quality of documentation and style of writing is quite impressive and fair. It is hoped that the book will prove to be a useful source to make further studies on partition problems of Jammu and Kashmir.

(DR. ROMESH VERMA)

COMMUNICATIONS :

HOW PARTITION ROCKED J&K

By Shri I.D. Soni

Ex-Deputy Director,
Education, J&K Govt.

Dr S.P. Vaid, Ph.D.,
How Partition Rocked Jammu,
(Shyama Publications, Jammu, 2002)

The word "History" has been derived from the Greek word "Historia" which means "What has actually happened in the past". Thus history is just "man his story".

The author, Dr S.P.Vaid a well reputed teacher, national award holder and prolific writer has made a belletristic venture to provide a detailed account of the events that took place at the time of partition in Jammu and Kashmir by bringing out a book entitled "How Partition Rocked Jammu and Kashmir".

The book has been written in a systematic way using a simple language and explaining all details to make it easily understandable. The author has rightly achieved his well-envisaged aims and objectives by putting forth a lot of useful information, actualities, datums and material, which otherwise might not have been available to vast numbers of students of history, teachers and prospective research scholars. The author, as it seems, has tried his best, on the basis of his vast personal experience, not to make it a mere chronicle of events but has endeavoured comprehensively to produce a wrath, with the events strung on the thread of the ideas—in a scrupulous and meticulous way.

Since, the very dawn of independence a number of books have been written on the country's partition with particular references to its strontium on Jammu and Kashmir State. Despite these historic and literary attempts, many facts remained hidden and clouded which the author has highlighted in a scientific way i.e. the connected account of the course of events and the progress of ideas and put them in a rational perspective. He has tried to revive the past events of the society with a view to help the present day set up.

I am highly thankful to Dr S.P. Vaid who provided me an opportunity to go through his unique production page by page. I am extremely moved after having done the deep study of each chapter including Socio-Economic condition of Jammu and Kashmir State before 1947 with special reference to the areas near the border. The picture depicted of those distressing and unforgettable days of partition, when riots and transfer of population took place which brought sufferings to the countless people of the sub-continent is an eye opener and worth reading. The true accounts given of the outcome of partition-revealing there in that how thousands of people left their native places and migrated from either side of the border and suffered a great loss of lives during that chaos and commotion, are most touching and emotionally disturbing. The bold and courageous way, the author has delineated the graphic picture of the brutalities and barbarities committed by the raiders from across the border clearly shows that there is no distortion of facts. The author has asserted to make revelations in the right perspective to prove his attempt, a scientific one. which is going to help the readers to expand the intellect with the furnished examples. The texts and the historical events presented by him in these pages will go a long way to educate the readers in general and to the

researchers of history in particular. The author has also done his duty, rightly so, to pave the way to develop the qualities of morality and also to perpetuate the principles of justice with a sense of service of humanity that control the life of nation. The author has properly acquainted the readers with the lives and deeds of greatmen of the state who performed praiseworthy and commendable role under the stewardship of Sher-i-Kashmir Sheikh Mohammad Abdullah to solve the most complicated and grave problem of the settlement of refugees who were thirsting for food, shelter and revenge. Sheikh Sahib rose to the occasion admirably to accomplish the herculean task in the backdrop of the holocaust caused because of the partition.

The author has visualized the modern concept of history and has made a faithful record of the events since independence by dealing with various aspects, such as political, social, economical, religious, literary, aesthetic, etc., of human life in the chapters "impact on Political Attitudes and Movements and Role of Major Social Organisation." The book is by all means a precious and worthwhile thesis and exposition on the partition and its effect and role of different organisations. The study of the chapters clearly provides evidences that the author has not only kept himself abreast of recent trends in historical research and interpretations but has also tried to some extent to reconstruct the life of the past, reinterpret the process of history and also to represent the historical truth in the light of the latest researches, without any bias or falsehood. The book is decidedly a significant addition to the many books written on J&K. It will be valuable asset for educational institutions, both schools and colleges, by keeping this book in their libraries.

The glance on the bibliography bears the testimony of this fact that Dr Vaid has put in a very hard labour to collect incontrovertible evidences. He has dug deep into the archieves and libraries both in and out of the State. The author has gone a long way to provide an information to the students with a motive to create in them sense of belonging for and feeling of pride in their past heritage, heroes, organisations, and the men who mattered and challenges they faced boldly. The author, being the victim of catastrophe that took place at the time of partition, has given a very emotional touch in the book which will inspire the readers.

Words fail me to express my venerations for the sincere and bonafide efforts put in by the author in presenting the historical facts in the right perspective and producing an admirable book for the benefit of readers of all categories.

A writer of history is expected to have utilitarian, intellectual and moral aims before him while embarking upon a project of writing history book. History is expected to train memory and power of concentration, to improve the reasoning and judgement of students, readers and researchers after going through the facts written in logical sequence. The author has, no doubt, tried to follow the said principles by creating situations for the readers to know what their forefathers have done, how they tried to raise the social status in the age of social interaction and social get-together.

(I. D. SONI)

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The author receiving National Award for Teachers from His Excellency the President of India.

His Excellency the Governor J & K State releasing the book of Dr S.P. Vaid titled "How Partition Rocked Jammu & Kashmir" at Raj Bhawan, Jammu on 28th Feb., 2002.

About the Book

The book deals with subjects like Socio-Economic status of the regions in the middle of the last century. It also gives an interesting and accurate pen picture of what happened with people of Jammu province during and the immediate aftermath of traumatic partition of the Sub-Continent in August 1947. The book also highlights the artificial division of the Jammu & Kashmir State, migration of the masses from both the sides, riots and plunder, refugees problems, role of social organisations and political movements as they developed over the years. The author has tried his best to make the book very informative after consulting virtually all sources and resources that are available on this side of the border, in the form of official records, reports, memories, interaction with the well meaning and knowledgable people and news papers etc. The book has both depth and profundity, and one may go through it both for pleasure and profit. It is sanguine that this book will go a long way to prove to be used for further research on the subject as it provides the necessary historical material to those students, teachers and scholars who has the urge and propensity to evaluate the events and the happenings that overtook the people of the region in the last century. The author has made unique attempt to make available vast source of information which usually is not available for the interested people who want to study the past in depth.